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CHRONICLE

The President and Porto Rico.—President Taft's message to Congress, May 10, is a detailed exposition of Porto Rico's economic and political conditions outlined in AMERICA, May 1. Under the Foraker Act, May 1, 1900, the Porto Rico legislature consists of the Executive Council of eleven members (not less than five natives) appointed by the President, and the House of Delegates, which is elective. All the present Delegates belong to the Unionist or Anti-American party, under the leadership of Munoz-Rivera, an ambitious editor, who aims at absolute control of all administration. To this end he drew up certain bills, and insisted that they be passed by the Council unamended; otherwise the House would refuse supplies. These bills demanded: 1. County government which put internal control in his hands; 2. Manual training schools of a nature at variance with the constitution; 3. Agricultural banks; and 4. Selection of assessors by the largest taxpayers. The dangers obviously inherent in the third and fourth proposition are made certain by the fifth: a bill to increase the elective municipal judges from 26 to 66. The elected judges were already "a political instrument in the hands of the central committee," that is, of the Unionist editor; and the Executive Council declined to strengthen that instrument. Then the Delegates refused to vote supplies for the coming year, producing a political dead-lock. Though the Executive seems empowered to make ap-

propriations, in practice the legislature has done so, and as the Washington deputation of Delegates has remained obstinate, Mr. Taft recommends an amendment to the Foraker Act providing (as in the Philippines and Hawaii) that when the legislature adjourns without voting the necessary supplies, the Auditor shall draw a sum equal to the previous appropriation. When this amendment is enacted adjustments of the organic laws should be considered by Congress.

Mr. Taft states that since Porto Rico freely passed over to us, she has been "the favorite daughter of the United States"; that we have turned over to her all her revenues and even contributed from the U. S. treasury; that her school attendance has quadrupled and her imports, exports and land values have trebled in the interval; that the government has treated one-fourth of the population, conquering a prevalent and dangerous disease; that of the 2,891 civil servants, 2,548 are natives, and Porto Rico never enjoyed such prosperity, opportunity and liberty. The Executive has surely never retarded just legislation, but rather our extension to her people of political power has been too fast for their good. The change recommended will secure more responsible exercise of power, though unconvincing "to those controlling the House of Delegates."

This evidently means the editor who has been posing as dictator of Porto Rico. Special correspondence from Porto Rico to AMERICA declares that this ambitious politician and his delegates are a disturbing and injurious element in religious matters as well as in politics and economics.

The Peace Conference.—As might be expected the peace conference held in Chicago last week passes into history noted rather for the discussion it provoked than for the definite results it achieved. Civilization will have made wondrous changes in the world before aught of practical effect will be accepted by the nations to remove the curse of war from humanity. No nation will consent to arbitration which, as the Chicago platform puts it, "may involve the national life and independence." A broad exception truly and one that could be applied to almost any dispute that may arise. Nevertheless the congress will have its good effects. Its spirit manifested in former similar assemblies achieved much in ameliorating the hardships and in limiting the causes of war. Probably it is because of its understanding the insurmountable obstacles which lie in the way of universal peace that the congress was satisfied with an endorsement of the principle of obligatory arbitration. The final resolution adopted failed to prescribe any method for curbing the growth of armaments, merely urging the appointment of special commissioners to report a plan under which the ruinous competition prevailing in armaments can be arrested.

Maximum and Minimum Rate.—In the tariff discussion the strangest feature that confronts us is the unjust criticism provoked by the one detail of the bill acceptable to law-makers both Democratic and Republican alike. It is no doubt misinformation which causes people generally to mistrust the maximum and minimum clause. Many seem to suppose that it is devised to increase in some way the rates of duty on ordinary articles in the interest of trusts and rich manufacturers. Such an idea were truly a misunderstanding of a plan approved by every public man of prominence since the days of Blaine and before.

Contrary to the opinion of many there is nothing in the clause which would provoke a tariff war with any foreign country; absolutely the opposite is true. Its purpose is not to regulate imports, but to increase foreign trade. It is reciprocity pure and simple. The whole aim of the maximum and minimum clause is not to secure special favors for America at all, but merely to prevent discrimination against her. Any nation which charges American products neither more nor less than it charges the same products from other nations is entitled under its authority to ship goods into the United States at our minimum rates.

Senator Lodge's Stand.—The distinguished representative from Massachusetts is the first member of the Senate "stand-patters," so-called, who has ventured to come out boldly with a denial of any revision downward pledge binding him or his party. Speaking in the Senate on Saturday last, he protested: "Nobody ever pledged me to revise the tariff downward or to revise it upward. What we are pledged to is a revision, and I suppose we

are here to revise in view of the interests of the whole country. If it is wise to reduce rates, then reduce them; if it is wiser to give greater protection, we should do that; and if it is wise to keep them as they are, then that should be done. That has been the attitude of the committee on finance, and without possessing infallibility we have adopted that line of action."

Back to Rome.—A large representation of the former students of the North American College will sail from here next Thursday to assist in the celebration on June 15 of the golden jubilee of that institution. Mgr. Falconio, the Apostolic Delegate, is to be a passenger on the same steamer. The Alumni Association, under whose auspices the coming celebration will be held, numbers students from nearly all the dioceses in the United States, including Archbishop Farley of New York, Archbishop Moeller of Cincinnati, and Archbishop O'Connell of Boston, and a score of Bishops and Monsignori. The alumni have prepared a golden jubilee souvenir concerning the college and those closely allied to it, which has been suitably illuminated and engrossed for presentation to the Pope with a jubilee gift of a purse of gold. The first rector of the college was the present venerable Bishop McCloskey of Louisville, Ky., whose age will prevent his attendance. As a factor in the progress of the Church in the United States during the past half century, it would be difficult to measure what the American College has accomplished.

Pennsylvania Sets An Example.—The temptation to kidnap children of wealthy families will cease to allure those seeking for easily won ransom money if Pennsylvania's example be generally followed. The wicked pair who recently planned the stealing of young Whitla in Sharon, Pennsylvania, were found guilty after a brief trial and on Monday last the man was sentenced to a life term in the penitentiary, his companion receiving a sentence of twenty-five years with a fine of five thousand dollars and costs in addition to the sentence.

English Royal Accession Declaration.—The Earl of Crewe, replying to the Duke of Norfolk in the British House of Lords on April 30th, said a great majority of people desired to see enacted some new formula which would make the position of the Sovereign on the solemn occasion of his first meeting Parliament perfectly clear, but at the same time would be entirely devoid of those expressions which were so offensive to many millions of his subjects, and which must be most painful to any Sovereign to utter. "Experience, I am sorry to say, has shown how difficult it is to find a formula of the kind, because within that large class (representing the great majority of the people) there exists a great diversity of opinion as to how far the formula ought to go in the direction of stating that the Sovereign repudiates and does not accept the Roman Catholic faith.

Before there can be any real hope of arriving at the formula many different shades of opinion have to be consulted, and I cannot pretend that so far the result has been very encouraging. At the same time, speaking for myself, I do not despair that some such formula may in process of time be discovered, but I regret to be obliged to say that there is no prospect of our being able to propose any legislation this session."

The Duke of Norfolk and the Earl of Denbigh, speaking on behalf of the Roman Catholic community, expressed profound disappointment at the statement. Bigotry dies hard.

Lunacy Laws in France.—Medical researches during the last century into the causes of lunacy have convinced the profession that in the main lunacy is a result of lesion, and that as a disease it submits to treatment. The régime of severity—strait jackets and cold douches—has given way to methods of kindness and careful dieting at least on the Statute Books of America and the United Kingdom. In France, however, the old laws enacted under Louis-Philippe (1838) are still in force. The new lunacy laws, which are being considered by the French Senate, aim at remedying this state of things. The "Projet-Dubief," as the scheme is called, contains one or two innovations on the practice in English speaking countries. Thus it aims at establishing compulsory institutions for the treatment of abnormal children, i. e., children who are weak minded and backward in development; and it seeks to justify this invasion of the home by the plea that whereas it is often a pedagogical error to remove a normal child from home influences, it is a benefit in the case of the abnormal child to be protected from the spoiling effects of paternal and maternal caresses. The whole question is one of too great delicacy for discussion, and the operation of such a law might easily work injustice.

On the other hand we have nothing but welcome for the scheme outlined in Article 2, under the heading *Colonies familiales*. The colonization of the mentally deranged was tried as far back as 1826 in France, at Bicêtre, where they were employed at farm work and various trades on the lines that are obligatory in all the asylums of the United Kingdom. But the new scheme goes further, and aims at boarding out those who are harmless and melancholic, who suffer from merely intermittent attacks, or who suffer from that most incurable of mental affections, known as general paralysis.

It is curious to note that at Gheel in Belgium this treatment has been employed since the seventh century. In that century St. Dymphna, an Irish maiden, was martyred there, and her tomb was the scene of many cures, mostly from mental affliction. So great was her fame that from all over the country the mentally deranged were brought to be cured at her shrine, and she herself was known as the "Patroness of the Insane." Gheel became and continues to be a sort of out-of-doors

Bloomingdale. In due time legislation stepped in to control the situation. Houses were licensed to receive only two patients at a time, both to be of the same sex. Since 1882 four doctors minister to the wants of the locality. There is also a resident commission of inspection, and a special infirmary for the temporary reception of excited or epileptic cases. Naturally, violent patients or those subject to homicidal or suicidal tendencies are unfitted for such a system of almost unrestrained liberty; but provided due caution is exercised in the choice of those for whom this method of treatment is intended, its humaneness will commend itself to everyone. It is hardly to be expected that many villages will be found ready to imitate the example of Gheel, but it ought not to be impossible to establish *colonies familiales* for epileptics, alcoholics, and the more harmless forms of derangement in connection with the various larger asylums throughout the country.

Labor Struggle in France.—The officials who in the late postal troubles made concessions subversive of discipline and thus allowed the rank and file to come to the opinion that they could dictate terms at will, are awake to the result of their action; a situation faces them so serious that it would be difficult to exaggerate its gravity. Clemenceau realized that the apparent peace secured meant only the postponement of the real struggle. For that struggle now at hand the government has been preparing every hour since the strikers returned to work. Their preparations are now so well in hand that they feel confident they shall be able to meet the emergency which they expect speedily to arise without a ruinous collapse of public functions similar to that which occurred in March. They believe it to be imperative to settle once for all the point that the employees of the great public service, even though they have certain admitted grievances, should not be allowed to paralyze the business of the country by combining in dictation to the government itself.

The New Sultan.—Mohammed V girded on the ancient sword of his ancestors on Monday last and was thus formally installed as sovereign of the Ottoman Empire. The picturesque ceremony which, as reports tell us, was remarkable for a novel blending of Western features with immemorial Oriental traditions, corresponds to a coronation in other monarchies. The ancient scimitar of the founder of the Empire, which has been worn by thirty-four of Mohammed's successors, had been taken early in the morning from the treasure house to the Mosque Ayoub, the sacred edifice into which none but the faithful may enter, and there the new Sultan went through the brief, ancient ceremony of girding it upon him. The day passed peacefully and without sign of disturbance.

Up to the present time the sum of \$7,500,000 has been found in the treasure boxes of the imperial palace at

Yildiz recently occupied by the deposed Abdul Hamid. Furthermore, papers were discovered indicating that the late Sultan has on deposit in foreign countries upwards of \$15,000,000. It is understood that the cabinet takes the stand that all these foreign deposits, as well as the treasure at Yildiz, are the property of the State, to be secured either by legal action or through authorization from Abdul Hamid himself.

French Teachers and the Doumergue Law.—Finding that neutrality in the schools is not sufficient to pervert the French nation, the Government is endeavoring by what is known as the Doumergue Law to make the schools positively irreligious. The law claims that the Government is responsible for the teaching given in the schools, and that parents who object to the teaching given may not remove their children from the school but must state their grievances to the Government for investigation. The teachers are unanimous in denouncing the law as slavery. Hitherto complaints against teachers were argued in the courts; the new law makes the prefect the judge as to whether neutrality is observed or not; and the teachers feel that henceforth they must teach what the prefect approves of, or run the risk of dismissal. In the past there have been very few complaints of violated neutrality, but knowing the irreligious animus of the great mass of prefects, Catholic parents may be certain that the faith of their children is in greater peril than before.

Honor to Father Delany.—In educational matters Father Delany's name is one to conjure with in Ireland. His evidence before the Royal Commission a few years ago on the University question went far towards influencing the finding of the Commissioners and securing from Parliament the long-hoped-for Catholic University of Ireland. On the occasion of the sixtieth anniversary of his entrance into the Society of Jesus, a committee was formed to organize a memorial testifying the country's appreciation of his lifelong devotion to the cause of education. A sum of \$5,000 has been collected, and at Father Delany's wish it has been devoted to establishing a scholarship at the new University.

Newfoundland.—The latest news from Newfoundland is that the general election of last Saturday resulted in the overwhelming defeat of Sir Robert Bond. Practically complete returns show that Sir Edward Morris will have twenty-six members of the Legislature, while Sir Robert will have only ten. The campaign was the most exciting during the past forty years. Towards the end of last month the publication of the alleged connection of Sir Robert Bond, ex-Premier, with a plot to force confederation with Canada, had aroused the whole island and the political feeling was intense. It culminated on April 30, when Sir Robert attempted to land at Western Bay to address a meeting there. A crowd of

voters in sympathy with the Morris party warned him not to leave the steamer; but he persisted and was pushed over the wharf, fifteen feet high, into the sea. He saved himself from drowning by seizing the gunwale of a small boat nearby. The exposure of what is called the Bond Confederation plot then resulted in the ex-Premier making the counter charge that Sir Edward Morris, the present Premier, is in the pay of the Canadian Pacific Railway, who are said to be supplying the money for his electoral campaign. Walter Baine Grieve, a leading merchant and shipowner of St. John's, has been placed under arrest and accused of criminally libelling Sir Edward Morris, who is also suing the Bond newspaper organ in St. John's for \$50,000 for seconding the charges alleged to have been made by Grieve.

Prison Farm For Canada.—On May 7, in the House of Commons at Ottawa, Mr. E. N. Lewis, M. P. for West Huron, gave notice of a resolution to set apart ten thousand acres in northern Ontario and ten thousand more in northern Quebec, contiguous to each other, as a prison farm, where all offenders and criminals, except those convicted of the most heinous crimes, may be imprisoned on indeterminate sentences at hard labor and kept there either at farming or making roads or metal for roads, or any other employment that will not interfere with free labor, until the inspector certifies that the prisoner is able and willing to earn his own living and it is proper to give him a chance to do so. The motive for this resolution is that the tramp evil is fast becoming a nuisance to Canada, and that the present system of herding together all prisoners within stone walls, where they cannot have proper occupations or any occupation without interfering with organized labor, tends to make more vicious those who might otherwise be reclaimed.

The Editor of the *Sillon*.—M. Marc Sanglier, the editor of the *Sillon*, is one of those Catholics who are wise in their own eyes and who know more than anyone else. He is aggressive against the persecutors of the Church, but more so against the Catholics who now suffer persecution. The Bishops have interdicted his journal. If he is a deluded man, and not merely desirous of going to Parliament both by the votes of Catholics and by those of the Bloc, the lesson he has lately received from the Bloc itself ought to bring him to his senses. Lately M. Sanglier, having been defeated as candidate for Sceaux, appealed to the Blocards, to whom he had truckled, and declared that M. Buisson, socialist deputy of Paris, had promised him the republican votes. The ungrateful socialist Huguenot deputy in a letter to the public has given M. Sanglier an answer that ought to cure his folly. The gist of it is that M. Sanglier is entirely wrong in thinking that conciliation is possible between the Republic, as the Bloc understands it, and the Church. The Bishops were right in telling him so.

QUESTIONS OF THE DAY

The First Plenary Council of Canada

The annual Conference of the Archbishops of Canada, attended by all except Archbishop Langevin, of Manitoba, who was unavoidably absent, was held in the archiepiscopal residence in the Capital of the Dominion, during the month of April. Amongst the most notable of the affairs under consideration at its several sessions was the fixing of a date for the First Canadian Plenary Council. This event, of the highest importance to the Catholics of Canada, will have its solemn opening on Friday, the nineteenth of September of the current year, in the historic Basilica of Quebec, which is the primatial See of British North America.

There, two hundred and thirty-nine years before, the illustrious Laval founded that episcopacy, which has been ever since remarkable for its unwavering loyalty to the See of Rome; there Plessius fought the battle of civil and religious liberty after the British conquest had changed the political conditions of the French colonies; and there shall now meet a distinguished body of men, to deliberate not only upon religious questions, but on such social and economic problems as have a bearing upon the Church.

Of course, the secular papers have indulged in a variety of speculations as to the subjects which will occupy the attention of the Council. But it is absolutely certain that nothing definite in this regard has been made public. A scheme or draft of the proceedings to be followed has been for sometime past in preparation, and beyond doubt its scope will be both wide and varied, embracing such vital matters as education in its several branches, Catholic literature, the observance of festivals, with legislation, disciplinary or otherwise, which shall affect the general welfare of the Church.

It is safe to predict, that as in the case of other councils, this solemn hierarchical assemblage will be of immense service to the cause of religion, promoting new activities, and, as it were, solidifying the old. It will be a source of strength and of spiritual progress to the vast territory included in this empire of the West, wherein the constant influx of new and varied elements, by emigration from so many parts of the Old World, offer ever changing and complex conditions, which are commensurate with the steady growth of the Church.

Those taking part in the deliberations of this august assembly will include the Archbishops and Bishops, accompanied by a theologian or theologians, chosen from the clergy of their respective dioceses; also the Abbots and other heads of religious Orders. The council is convoked by the Most Rev. Donatus Sbarretti, Archbishop of Ephesus and Delegate Apostolic, who will also preside over its sessions.

A. T. S.

The Anti-Duelling League

The anti-duelling movement, which has already done so much good in Europe, owes its success to the zeal and energy of Don Alfonso of Bourbon, Infante of Spain. In the year 1900, Marquis Antonio Tacoli and Count Joseph Ledochowski forfeited their military careers rather than fight duels which their religion forbade. This happened in Catholic Austria. Thereupon Don Alfonso wrote, 26 Aug., 1900, to Marquis Tacoli, proposing the organization of an anti-duelling league. On November 20, he wrote to Prince Löwenstein, begging him to take up the work in Germany; and soon after M. Du Bourg was enlisted to plead the cause in France. In the course of time Austria, Italy and Spain were approached. In a letter dated February 2, 1903, to Baron Sigismund Bischoffshausen, Don Alfonso sets forth the scope of the laws he would advocate, suggests the establishment of tribunals of honor, and that committees of ladies be asked to cooperate.

In January, 1901, a beginning was made in Germany, and on October 19th a meeting was held at Cipria and arrangements made for setting up a tribunal of honor. In September, 1903, a larger meeting was held at Frankfurt, in 1904 at Darmstadt, in 1905 at Cologne, in 1906 at Hanover. In 1907, when Prince Löwenstein, the president of the German branch, entered a monastery in Holland, he had established twenty committees, numbering three thousand members, including more than two hundred university professors. The 1907 meeting was held at Munich.

In France, M. Du Bourg formed his first committee in March, 1901. Early in 1902 he got together his tribunal of honor. The public press supported him, but for various reasons progress was slow. In 1907 an anti-duelling law was introduced into the Senate, with the sympathy of the Minister of War. And at the last meeting of the International Associated Press at Bordeaux it was resolved that the anti-duelling movement would be discussed at their next meeting.

In Austria only twelve men of influence showed sympathy with Don Alfonso's views in the beginning, but in 1901 the number rose to three hundred and thirty, and in a short time to fifteen hundred. A committee was established at Vienna, and Baron Thlumecky drew up a bill concerning duelling, which went through Parliament, on July 27, 1902, and became law on December 4, that year. In 1907 an Austrian anti-duelling league was formed; and in 1908 Budapest had the honor of holding the first international congress of the anti-duelling league. In Italy the work of organizing was entrusted to Marquis Crispolti, and it grew rapidly. In 1907 King Victor Emmanuel III became a patron, and Casana, the late Minister of War, and Orlanda, Minister of Justice, gave every encouragement. Assistance took on a practical form in Palermo, where all the doctors pledged

themselves not to assist at duels; the faculty at Messina and Siena followed their example. This was a body-blow to duelling, the laws of which require the presence of a doctor from start to finish. Duelling is of rare occurrence in Belgium, but its anti-duelling league numbers eight hundred members.

In Spain the movement was helped by the regrettable death in a duel at Seville, of Marquis de Pikman, on October 11, 1904. The event made a profound impression on the country, and in December of that year a bill was introduced making duelling a common law offense. In October, 1906, King Alfonso became president of the league in Spain, and in 1908 it numbered twelve thousand members.

The proceedings at the great international meeting at Budapest have been published in a pamphlet entitled "Compte rendu du 1er congrès international contre le duel, Budapest, 4-6 Juin 1908."

Among other decisions arrived at, it was resolved (1) that Budapest be the international centre of the league; (2) that an international emblem be agreed on; (3) that the medical faculties everywhere be asked not to lend their presence at duels; (4) that the press be used to further the aims of the league, and that it be asked not to publish accounts of duels; (5) that children and the young in general be taught the barbarism and absurdity of duels; (6) that military commanders be asked to discourage duelling among their officers.

The next international meeting will be held at Turin in 1911.

CUNCTATOR.

The Maid and the Church

In the *Boston Evening Transcript* for May 6, under cover of a panegyric of the recently beatified Maid of Orleans, a correspondent from Nantucket has some very bitter things to say about the Catholic Church. The language of sixteenth century controversy is out of place in an enlightened and liberal age, and, to say the least, it is quite ungenerous, while admitting that "no character in history better deserves the title of saint than the peerless Maid of Orleans," to abuse the Catholic Church, the only power in the world capable of bringing the Maid into universal honor. What has the *Transcript* to say for itself? Is it a religious journal subsidized in the interests of ultra-Protestantism; or is it willing, under the guise of a purveyor of news, to become an organ for the dissemination of misstatements about the Catholic Church?

The Nantucket sage declares that "as you study her (Joan of Arc's) history you feel that no soul could be less like the ideal ecclesiastical Saint." Has the writer devoted any of his leisure hours to the reading of the lives of the saints? He will find in that wonderful catalogue of the canonized not only the cultured and refined, but along with them the outcast and the beggar: Thomas More, the Chancellor of England, and Edmund

Campion, the pride of Oxford University, side by side with Mary of Egypt the penitent, and Benedict Joseph Labre the pauper; Domitilla, the niece of a Roman Emperor, and John Berchmans the son of a shoemaker; Elizabeth the princess of Hungary with Zita the maid-of-all-work. What church pattern has been cut into shape to serve for the "ideal ecclesiastical Saint?"

The reader is informed that "there is no evidence that she devoted herself to virginity." No evidence! There is scarcely a case in history where the evidence is so overwhelming. There is not only the unanimous testimony of her contemporaries to the spotlessness of her life, but there is also her own repeated and sworn declaration that by direction of her Voices she had consecrated her virginity to God.

The oracular pronouncement that "the stately Church of Rome can add no lustre to the peerless Maid of Orleans," is belied by the writer's opening sentence: "I think every lover of heroic deeds and saintly living, whatever his religious sympathies might be, would have rejoiced with the vast crowd that stood under the mighty dome of St. Peter's when the Catholic Church added Joan of Arc to the bead roll of her saints." And, it is only natural to ask when in ten thousand churches throughout Christendom the Hosannas and Alleluias are chanted in her honor, when her praises are recounted from ten thousand pulpits, and prayerful multitudes invoke her intercession, is there no lustre which the Church of Rome can add to the simple record of a life which but for the Church's initiative would have lain buried in the dusty tomes of the libraries of France?

Then comes the statement that "She never became a miracle-monger, never assumed supernatural authority." But was it less than a miracle for an unlettered peasant girl, unskilled in the arts of war, to lead to victory the broken remnants of the king's army, outnumbered and demoralized, against an enemy strongly intrenched and flushed with success? How can one say that "she never assumed supernatural authority" when she constantly declared that the Voices of Heaven spoke to her and that God Himself had commissioned her to repel the English invaders of her country and place Charles again on the throne of his fathers?

The writer notes with "profound satisfaction that the Church has no relics of the Maid. No withered and ghostly (or is this a misprint for ghastly?) remnants of her martyred body to carry in solemn procession or employ in the creation of new miracles." Where has he ever beheld the withered and ghostly (or ghastly) remnants of a martyr carried in solemn procession? Is not this assertion the creation of a mind diseased? It is not so long since the reputed remains or "remnants" of John Paul Jones were brought in solemn state to this country from an unhonored grave in Europe. A short time ago the crumbling remains of Major L'Enfant, the architect of the Capitol and the designer of "the city of magnificent distances," were taken in stately procession

from the rotunda of the Capitol to the National Cemetery at Arlington, to be there reinterred with pomp and ceremony among the distinguished dead. Who, without offending every patriotic sentiment would, when referring to these posthumous honors, speak of "withered and ghostly remnants"? Why should the sacred dust of the heroes and heroines of the Church be treated with less respect?

"She cannot be confined to one communion, however great," says the writer, "she is the priceless possession of that Universal Church of which Rome is but a fragment and a sect." It is something new to hear the Church of Rome styled a fragment and a sect. A fragment is a portion and a sect is something cut off. Vesuvius cannot be called a fragment of the lava or a portion of the ashes she emits in eruption; two hundred and fifty millions are not a sect and history has still to reveal when and by whom they have been cut off from the One True Church founded by Christ. "Go teach all nations" defines her mission and explains her powers. As Christ died for all men, so the Church preaches for all, and among the many means she uses to attract the world to the authenticity of her claim to be the mouth-piece of the Holy Ghost and the Pillar of Truth, is the solemn ceremonial of beatification by which she holds up before the world her confessors and martyrs for the veneration of all, Christians and pagans alike.

E. S.

Catholic Social Activity in the Trentino

There lies, to the north of Italy, a territory of about 3,000 square miles, which is known as the Trentino, after its capital town, Trent, famous in history for the Ecumenical Council held there from 1545 to 1563. It comprises the Giudicarie, Val del Noce, Val dell'Avisio, Val Sugana, and the country around the towns of Trent and Rovereto. Politically the Trentino belongs to Austria; ethnologically it forms part of Italy, since all its 366,000 inhabitants are Italians and use the Italian language.

Within recent years activity in social matters has been so greatly developed by Catholics as to claim the attention of economists and sociologists. It is a land of hills and valleys, with a population very largely rural, engaged in the trade of vineyards and silk worms, and farm stock; but with only very niggardly results. It had no industries, no exports, and but the most primitive methods of transit.

Added to this it is a land of violent storms which often brought the poor husbandman to the verge of ruin. Of late, too, the usurer, and the money lender had increased the wretchedness of the people. Traders held up the markets and demanded their own prices for the very necessities of life. Thus conditions of life were wretched and the outlook without hope.

A parish priest, Rev. Lorenzo Guetti, saw this lamentable state of affairs, and putting his trust in God

set about stemming the tide of misery. He saw that the first thing to do was to put the people in touch with the manufacturers directly, and thus avoid middleman's profits. For this purpose cooperation was necessary; and so he founded "La Famiglia Cooperativa"; joined to this he planned to have rural banks on the Raiffeisen system to back up the enterprise. The first "Famiglia Cooperativa" was opened on September 28, 1890, in the village of Sta Croce; and the first rural savings bank in 1893. He died in 1898, lamented by a whole people who bless his memory.

From 1890 to 1894 progress was slow; in 1895 there were only 37 such Famiglie; in 1896 the number fell to 33; but at the end of 1900 there were 136, and in 1907 their number rose to 244, with a membership of 31,500, representing so many domestic households. The associations are run on the lines of a limited liability company, and each member subscribes the sum of \$2.50. A glance at the balance sheets for the years 1896 and 1906 will give an idea of the progress made.

	1896	1906
Money in hand	\$12,150	\$475,000
Money loaned	67,250	750,000
Goods in hand	172,250	675,000
Real estate	15,250	330,000
Total working capital	267,500	1,840,000
Capital subscribed	37,750	313,925

This capital of \$313,925 is backed by a guaranteed capital of \$2,500,000. The associates were, of course, the direct gainers from the plan, and the 30,000 households belonging to them are no longer at the mercy of exorbitant prices for foodstuffs. Up to the year 1897-98 the savings effected in the purchase of wares have amounted to \$259,000, and at that time the movement was only in its infancy; nowadays it amounts to more than \$250,000 a year. Moreover the tradesmen must sell at the same prices as these cooperative stores or lose their customers.

Father Guetti was no less successful with his banking system. The first was established in 1893; at the end of 1907 there were 156, representing 18,000 shareholders. They appeal to a rural population because the directors and auditors give their services free; speculation is forbidden; and in the Trentino no one can become a shareholder unless he is known to be a good industrious and honest Catholic.

In 1896 the loans amounted to \$58,400, an average of \$43.00 per member; in 1906 the loans amounted to \$1,841,750, an average of \$111.00 per member. In 1896 the amount of savings deposited was \$145,725; and in 1906, \$4,053,250. Attempts have been made to unite the various trades in cooperative societies, but so far no great results have been obtained. About twenty wine-growers' associations have been formed, as well as an electric light company, a carpenters' union, a blacksmiths' union, and a few others.

In 1896, as a further safeguard for the future, the Rural Banks and the co-operative societies formed a Federation, having an office in Trent. Among its objects are:

(1) To encourage thrift and economy among the agricultural classes and to foster the good work of the societies. (2) To work for progress, and bring about better legislation in matters concerning technical instruction. (3) To control expenses by periodic auditing. (4) To protect their own moral, material and legal rights. (5) To control investments and supplies. (6) To mutually work for each other's interests. The Federation consists of a Cooperative Societies' Council with its president, and a Rural Bank Council with its president. They meet in General Congress and elect a Federal Council.

In 1896 this Federation consisted of 87 societies and 27 banks; at the end of 1907 there were 243 co-operative societies, 155 rural banks, 8 trades unions, and 7 other associations in the Federation, with a membership of 48,900 persons.

For sake of greater uniformity it was agreed that one and the same method of bookkeeping be adopted in the banks and in the stores; and for this purpose instruction classes were opened.

Between 1896 and 1906 the classes were attended by 621 pupils, of whom only 53 were rejected on examination as unqualified. The Federation lays great stress on the auditing. Between 1896 and 1906, no less than 902 auditings took place, representing 3,935 days' work; in 1907 alone there were 167 auditings.

It issues its own periodical, "La Cooperazione Trentina," which appears quarterly and is very skillfully edited. The Federation is quite a power, and the Austrian Government recognizes this and employs it when legally auditing the books of other societies. A central bank was created to invest the surplus capital of the rural banks and the savings of the Co-operative Societies. This is the Banca Cattolica Trentina (limited), founded in 1898. After ten years' life it has, beside its main buildings at Trent and Rovereto, twenty-one branches scattered all over the Trentino, and at the end of 1908 it had a deposit account of \$5,250,000. And among other things it has built an electric mountain railway in the Val del Noce. This is the first railway built and worked exclusively by Italians, subject to Austria, without the assistance of Germans.

From the Banca Cattolica sprang the Banca Industriale, which opened in 1908 with a working capital of \$250,000, and has already done great things for industry in the Trentino.

Then again the various cooperative stores found the necessity of having one great central store, buying goods at wholesale prices and selling to the branches at a small percentage. Hence in 1900 arose the *Sindacato agricolo-industriale*, and in a few years it had 260 associate societies. In 1904 it built magnificent stores and offices in

Trent near the Railway Station. Its guaranteed capital is \$92,250, with a paid-up capital of \$18,750, and in 1907 it did a trade of more than \$1,250,000 with its own branches in foodstuffs, cloth, domestic and agricultural utensils, machinery, etc. It began with only one salesman and one delivery boy; after eight years it has now twenty-four salesmen and twelve delivery men.

Even the pottery kilns have been united on a co-operative basis that bids to revolutionize the pottery trade. In one single valley this plan has brought the country people a gain of \$50,000 in one year. Already there are more than ten of these cooperative kilns, and the number will go on increasing. In consequence of all this the Trentino is one of the most flourishing countries in the world, one of the most advanced in the field of cooperative organization as the result of Catholic activity. The clergy, knowing the needs of their people, entered heart and soul into the work; then the Catholic young men from the universities banded together and carried on a propaganda by means of conferences and lectures; the press, especially the daily *Trentino* and the popular weekly, *Squilla*, lent a hand. These are widely read papers, the *Squilla* having a circulation of 20,000 among 360,000 people. Another cause of success has been the integrity of the administration and firmness in the choice of employees. Socialism can make no headway in the Trentino. The people recognize the clergy and the Catholic party as their best friends; and on election day, 14th May, 1907, they sent to the Viennese Chamber the candidates chosen by the Catholic Party, which is officially known as the "Trentine Popular Party."

Their religion is all the more dear to the people since they owe the economic salvation of their country to their fellow Catholics.

CUNCTATOR.

Organization of Belgian Houses of Retreat

Organization is necessary in everything. Haphazard methods may accidentally produce success on one occasion or another, but they effectually prevent it if continued. This is especially true of religious effort of every sort where everything must tend to keep alive and fortify the motives of zeal which it is the purpose to render fruitful. If Our Lord thought three years not too long to form His Apostles for their missionary labors, we ought not to expect to form a body of apostles in one retreat or two, much less in the missions that are given to the faithful generally. Solitude and prayer in the retreat, the means used by Our Lord, are the means that we also must make use of. A few days of silence and prayer may really teach the soul more than years of prayer when one has all the distractions of life about him, when the world and life are too much with us to allow us to see them for what they really are.

This organization must include the gathering of recruits and the preparation and maintenance of Houses

of Retreats. The first of these is naturally the most important. Very few men are so disposed as to fall in at once with the proposition made them to leave their families, work and friends and plunge at once into such a very new and very unknown thing as a retreat. Experience shows that if the man is too easily persuaded he derives very little fruit. Hurry is the arch enemy of this eminently spiritual work. Those who go out into the highways and byways a few days before the retreat is to begin to invite the first comer and press him to enter, even at the expense of some slight deception as to what is required of him—coloring the retreat and its real earnestness and purpose to prepare for zeal and sacrifice so that it seems not very different from an excursion or a reunion with a confession at the end—do the work serious and irreparable harm. No one is benefited, the work is harmed. Grace ordinarily works slowly and hardly comes except when desired. This desire to make a serious retreat is what is first to be implanted in the mind of the prospective visitor. And it is altogether in line with the zeal to sacrifice oneself for the furtherance of God's work that the retreatant should defray his expenses at least in part. He begins with a sacrifice and God blesses sacrifice. He appreciates more what has cost him something. He feels more the utter freedom of his action and so he returns more spontaneously. And experience has shown that when this initial sacrifice is left entirely to another the work is appreciably less successful and the results less lasting.

This may seem to add difficulties to those already existing. In the mining districts of Belgium everything discouraged effort—atheistic conferences, libraries of impious and blasphemous books, Sunday labor, hard drinking, gambling, societies for civil burial, a blasphemous press, the "red" Easter and Christmas, discouraged effort just as much as they clamored for the necessity of it. And they still exist to make it difficult. Only organization and the co-operation of the priest and his parishioners can make any headway. "Boards of men" and "Boards of women" act with and under the parish priest to recruit the retreatants and help to defray their expenses. These boards go out among the workers, meet them on a footing of equality, interest themselves in their homes and families, and when the proper subjects are found propose the retreat. But the workingman himself is the recruiting agent of most success. With one or two others of his parish he has been the first to pass a few days at the House of Retreats. On his return he is besieged by questioners and he is an apostle on the instant if the grace of God has touched him during the retreat. He returns the next year with others who have been gained by his encouragement and much more by his changed life. A few may bring a great many—some miners returned to Fayt with twenty-one men from their shifts in the coal pits of Hainaut—even partly paying their expenses to make the first step easier. Socialist leaders, too, have been invited, and

open minded "indifferents," who have on occasion gone back to their work real apostles of Jesus Christ among the men they had hitherto helped to lead astray. But in every choice the necessity of having men who have influence and are leaders is kept in view. St. Ignatius destined his "Exercises" for them, and it is in reforming them that the purpose of that work is attained. In the more Catholic parts of Belgium, more, of course, is demanded of those who are sent to the retreats. None are taken under eighteen years of age, few over fifty-five, and all these are men who may return real leaders and helpers of the priest in his parish work. The retreats are not meant as a development of the "mission" in any way. They are a school for apostles and they search out earnest men to make apostles of them.

Much effort has gone to making the Houses of Retreat attractive. When once they have been established, all decoration as well as ornamentation is due to the generosity of the retreatants. The rooms are airy, lightsome and scrupulously clean. Large gardens and cheerful recreation halls hung with popular engravings of scenes of the Holy Scriptures are everywhere. The cost of a retreat to a workingman is about ten francs, which cover the expense of his maintenance for three days. Railway-fare must be added to this. The problem of finding this money is a real one for the average wage earner. But again the Christian generosity of men and women who have the real betterment of their fellow-Catholics sincerely at heart has found a way. Often an employer counts the expenses of a retreat for his men as a part of his expenses or investment for the year; often, as at Tronchiennes, a committee gets together the groups of retreatants, and gathers enough to pay the expenses of their stay. In nearly every deanery there is a committee of patronesses of rank or position who ask alms from door to door to make the retreat possible for men and girls. The interest of five hundred francs assures the making of two retreats annually; seven francs of the ten is the average amount the workman is able to pay—conditions which would be much rarer in the United States, where our workmen are better paid.

The retreat is useless unless its fruits remain. It gives a determination to lead a life of apostolic virtue, not that life itself. Organization again enters to make the results sure. The parish priest gathers his retreatants in a "*cenacle*," which meets regularly for exercises of piety, and to learn from one another the practical results of their apostleship. When their number has grown to about twenty they become a Confraternity of the Blessed Sacrament, membership in which carries with it many indulgences. The soul of the Confraternity is a Council composed of a president, a secretary, a treasurer, and several counsellors, which meets the curé every month in a special session, and through it he acts. There are monthly publications, too, "The Cenacle in the Twentieth Century," "Manresa," "League of the

Retreatants of Alken," to help out the living word. The Confraternity meets monthly, generally on the first Sunday, and when the exercises of piety are done with, there is an Apostolic session, when the interests of the parish are discussed and the work of the retreats pushed forward. General Communions are frequent. Every doubt as to the practical character of this feature of the work is set at rest by the more than four hundred Confraternities which flourish in the sphere of action of the House of Retreats of Fayt alone. The work of the Confraternities is completed by the "General Recollection" which takes place twice a year. Each parish of the district becomes in turn the centre of the "Recollection." On the Sunday set apart there is a general Communion in the home parish where the reunion is held with their banners and music, all wearing the Retreatants' button and singing their own hymns. Such a gathering will count as many as five hundred or six hundred men. One of the clergy encourages them to perseverance and then a lay speaker passes in review the more recent efforts and successes and difficulties of the work; after the discussion there are games, followed by Solemn Benediction of the Blessed Sacrament. There are some fifty such Recollections yearly. These divisional meetings have given rise to Cantonal Federations, which combine the Confraternities of a Canton and give them the extent of action and power necessary to establish firmly the social action. Preparations are about complete to add a "Syndicate," to each Confraternity when the social side of the work will be more in view.

One might fill pages with instances of the returns to God and duty which the retreats have brought about. Here is one that is entirely accurate, and may be taken as an example of many others. "In my district," it is a committee member who writes, "there was a workman sadly in need of reform. He was an inveterate drunkard with all that drunkenness brings with it. His wife was the especial object of his cruelty; the Church had not known him for years. He was completely changed by the retreat. The morning after his return home from the House of Retreats one of his neighbors called on me and asked to be allowed to go with the next band of retreatants. 'Why, my friend,' I asked, 'do you wish to go now?' 'Well,' he answered, 'yesterday such a one came home from the retreat with tears in his eyes, and threw himself at the feet of his wife, whom he has cruelly beaten every day, and begged her pardon. I heard him say amid his sobs: 'My wife, God has bitterly reproached me for my fearful conduct towards you. Let us thank together the Sacred Heart for His goodness.' I heard all that and I saw all that. I am not much better than my neighbor. If the fathers have converted him, they can convert me.'" It is thus that profound changes of life are seen very frequently.

Now that a really apostolic generosity has begun the work among ourselves, it only remains that it be carried out in the same apostolic spirit.

Missions for Children

A movement intended to check the leakage in the Church in this country has recently been inaugurated, and although it is yet in its infancy is destined rapidly to become a great power for good. Hundreds, thousands of young men and women, leave the healthier and safer and saner life of the country, to seek employment in our large cities. It is found by those who have somewhat extensively investigated this question, that a large proportion of these join condemned societies for the supposed material advantages, and, of course, with a resultant fearful loss to the Church.

If the faith and morals of the young man or young woman who plunges into the vortex of city life are to be guarded and saved, it is evident that a strong and deep foundation of both must be laid in the earlier and more impressionable period of life. To help to accomplish this desirable end, a movement along the line of Children's Missions has been inaugurated in some of the Middle Western States. Such missions have already been given in Illinois, Missouri and Wisconsin, and they promise to be of immense practical value.

It is well understood that a side mission for children during the time of a mission for the grown people of a parish is, generally, but a poor affair. This is admitted by the most zealous of missionaries. The little people are more or less unavoidably pushed aside by reason of the larger demands from the older people of a parish. This would not be of much importance where there is a well equipped parochial school in which the children receive ample and regular catechetical instruction under pastoral supervision, and where sodalities, the League and other pious organizations exist and flourish.

In parishes, however, where no parochial schools exist—the "Catholic Directory" can reveal some startling facts in this regard—and where the religious instruction of a formal character, which the children receive, is given after a late High Mass and sermon, by a tired and still fasting pastor, it is, at very best, not all that could be desired. One can easily understand this. Even pastors are human and have but limited powers of endurance.

Experience often shows that even when instruction is given in the afternoon, in country parishes and smaller towns, it is but poorly attended. Children who can ride home in a farm wagon after Mass with their parents do not care—at least not many of them—to walk two or three miles, which they must do if they attend the afternoon Sunday school or catechism class.

Ours is an age of specializations. If you specialize in favor of any class you immediately arrest the attention of that class. Specialize in favor of children by summer missions, or doctrinal retreats, for them alone, and they are immediately drawn to you. It is said that in our day parents are very obedient to their children. Experi-

ence has shown that in these specialized missions the grown members of the family become alert and will do everything possible to help the little ones make them, and in but a few years it will be these little ones who are flocking into the cities. Deplore the fact as we may, it is a recognized fact that the greatest leakage arises among those coming from country parishes. It is to be hoped that this movement, which is certainly according to the mind of the great White Shepherd of Christendom, will become general throughout the United States.

J. E. COPUS, S.J.

Rev. A. Janssen, S.V.D.

The Rev. Arnold Janssen, a secular priest of the diocese of Münster, was born on the 5th of November, 1837, of deeply religious parents at Goch, in the Rhine province. After his classical studies at Gæsdonk, he entered the University of Bonn. He finished his theological studies at Münster and was ordained priest. His bishop entrusted to him the direction of the Apostleship of Prayer. To devote himself more exclusively to this and similar work, he retired to the Ursuline Convent in the City of Thomas à Kempis, where he started the *Kleiner Herz-Jesu-Bote*, or *Little Messenger of the Sacred Heart*. It was a small monthly publication, but it contained stirring articles on the need of prayer and appeals to the hearts of the faithful in behalf of foreign missions. At that time the old Franciscan Missionary Bishop Raimondi paid him a visit, and Father Janssen intimated to him the necessity of a German Mission House. "Found one yourself," was the Apostolic Vicar's short answer, and this word fell like a spark into his burning soul. He laid the matter before his readers and asked for contributions. A poor servant girl sent the savings of her life, 500 dollars! God blessed this offering wonderfully. Father Janssen resigned his position as Chaplain, and with four companions moved into a little inn he had purchased the year before at Steyl, and called it "St. Michael's Mission House"; the sign of the inn was replaced by a crucifix. It was in the dreary time of the Kulturkampf, and many prophesied failure for the undertaking, though practically all the bishops of Germany, Austria, and Holland were in favor of it. In spite of difficulties he went bravely ahead. "May the Heart of Jesus live in all hearts!" was his and his companion's daily invocation, and the Sacred Heart blessed them. Within a year, the house numbered four priests, and a fair number of pupils. Rev. J. B. Anzer and the Rev. F. Freinademetz were the first missionaries sent out to China in 1878. Applications became numerous and almost every year new additions had to be built.

In 1885 the young community adopted the name of "Society of the Divine Word." It consists of priests and brothers who work according to their state for the same common end—the spreading of the Gospel and civilization among the heathen. The course of studies for the priests lasts thirteen years. The brothers are

trained and skilled in all sorts of trades to meet the practical requirements of the missions.

The Rules and Constitution of the Society were officially approved in 1905. In 1889 a central house for higher studies, where all the pupils of the different colleges of the Society are brought together, was established at Mödling near Vienna, Austria. A small college for the pursuit of special theological and philosophical studies was started in Rome as early as 1888. At present the Society of the Divine Word numbers in all about 500 priests, 700 brothers, and 1,100 students, preparing for the priesthood. It has missions in China, Japan, Africa and New Guinea; in Argentine, Chili and Brazil of South America, and in North America, a Negro Mission at Vicksburg, St. Joseph's Technical School and since February of this year, St. Mary's Mission House at Techny, Illinois. From the reports of his missionaries, the Very Rev. Founder saw the great advantage of female cooperation, especially in China, and after careful reflection in 1892 he started a small house for missionary sisters. This congregation, which later took the name of "Servants of the Holy Ghost," has since grown to astonishing proportions. It numbers no less than 450 missionary and thirty cloistered sisters, who work faithfully and successfully among the women and girls in all the missions of the Society. As soon as space would permit, Father Janssen opened his house for the giving of retreats, in which from 6,000 to 7,000 men take part every year. The sisters' mission house offers the same opportunity to women and girls. His desire to benefit souls also led him to do all in his power for the spreading of good literature. The Steyl House has a printing establishment which turns out hundreds of books, and publishes the monthlies, *Stadt Gottes*, and *Steyler Missionsbote*, the *Catholic Missions* in Dutch. In South America the Society publishes a German and Spanish weekly, in North America a German, English and Dutch *St. Michael's Almanac*, and a German and English Monthly: *Amerikanisches Missionblatt* and the *Christian Family*. The Mission press in China publishes a Chinese weekly.

Arnold Janssen has been called to his eternal reward. The members of his two Societies mourn his loss. He was an indefatigable worker, gifted with an unusual strength of body and soul. Last December he was stricken with partial paralysis, and after a seeming recovery passed away at one o'clock on the morning of January 15th. His intimate friend, Bishop Freymanns of Roermond spoke touching words to the assembled priests and laymen who had come to pay the departed one the last honors. He was buried in the little chapel that crowns the top of the cemetery. There he sleeps and rests from his work, but the memory of his life will always remain with those who knew him. He was always a strict religious, a devout priest, a kind-hearted father.

May his humble soul rest in peace!

F. M. LINK, S.V.D.

CORRESPONDENCE

Italian Views and News

ROME, APRIL 30.

In political circles the absence of our Ambassador from Constantinople just now is a puzzle. Curiously enough the same thing happened last year when the Sultan was obliged to grant the Constitution. The wise ones are saying that Marquis Imperiali's absence is due to orders from the Foreign Office, which is anxious to keep out of trouble. Despatches from Turkey are frequent and contradictory, but probably the Foreign Office knows all that is going on, though owing to the Ambassador's absence it does not or need not know it officially. In any case, the principle of non-interference so dear to European diplomacy is responsible for the massacre of 15,000 Armenian Christians.

Italian economists have been eagerly debating the wheat question, and the Deputies have been taking sides in the debate. Even the Government party is split into three camps on the matter, free-traders, protectionists and the undecided. Ought Italy have free-trade in corn, or is it not better to protect home-grown corn against Russian, Argentinian and American markets? The Socialists want all tariff removed, the Radicals want it removed temporarily, the Agricultural Deputies want it lowered temporarily, and the remaining Deputies are in favor of lowering the tax on corn for a time. The question affects revenue as well as home production. The debate brought out two facts (1) that Italy is unable to grow corn enough for its own consumption; (2) that speculators are responsible for the present high price of corn.

The opening of the annual exposition of Fine Arts at Venice is an event of international importance. This year the ceremony took place on April 24, and the Prince of Udine, the eldest son of the Duke of Genoa, represented the king. Bavaria, Belgium, Great Britain and Hungary sent contingents. One room of the exposition contained the works of American sculptors living in Paris, and another the great collection sent from New York. Unfortunately it contains no specimens by Duveneck, Innes or Chase; nevertheless the "Mother and Son," by Cecilia Beaux; "Mrs Brice," by Sargent; the "Young Girl in Black," by Berry; the landscapes by Blakelock, Bunce, Martin, Wyant, Grott, Davis and Carlsen were warmly praised. The portraits by Miller, who makes his home in Paris, are examples of an unusual delicacy of observation.

On Sunday April 25, there took place at St. Peter's the Beatification of Ven. Eudes, founder of the Congregation of Jesus and Mary, and of the Order of Our Lady of Charity. The Congregation was instituted at Caen in 1643, dispersed in 1792, and reconstituted in 1826. An old Oratorian himself, his spirit and method are largely drawn from St. Philip Neri.

It has been computed that the influx of visitors to Rome during the recent beatifications benefited Roman trade to the amount of twenty-five millions of francs. However, as nearly all the hotels of Rome are owned by foreigners the Romans proper are not the gainers. As usual the cabmen tried to reap a harvest from the pilgrims, and in consequence the municipality has confiscated more than sixty drivers' licenses for over-charging.

Apropos of the Blessed Jeanne d'Arc celebrations, the Duke of Orleans, head of the House of France, has written a letter to the Duke of Alençon which is going the rounds of the press, and which claims the recent celebrations as gain for the Royalist cause. The Church, however, is above parties, and Pope Pius X made this clear in his address to the French Episcopate and pilgrims on the nineteenth and twentieth of April.

Extrema gaudii luctus occupat (weeping stands upon the skirts of laughter). On Sunday the twenty-fifth of April, Mgr. Sincero went from Rome to Naples to celebrate Mass on board the royal cruiser "Napoli" and bless the banner presented to the ship by the ladies of Naples. The commander of the vessel, Umberto Caqui, is a splendid type of sailor, and it was he who accompanied the Duke of Abruzzi on the occasion of the North Pole expedition. Hardly forty-eight hours after the ceremony at Naples, naval circles were in mourning over the loss of the *Foca*, a submarine, in the same Bay of Naples, caused by the bursting of a can of benzine. Ten lives were lost and all on board were injured.

Among the echoes of the first eight sittings of the new chamber there is one which at all costs is being interpreted as a political change of front on the part of the Vatican. I refer to the speech of the Catholic Deputy, Cameroni, which would have been perfect had not its author allowed himself to be carried away by impulse once during its delivery. Fired by the cheap, but continued insults of the Extreme Left, he did not hesitate to make a public avowal of acceptance of the events that had made Rome the capital of Italy. That all the Catholics who had entered the chamber were of a like mind was well known, but no one expected such a public avowal without any precise demand for it. In consequence it was argued that the Vatican had entered on new relations with official Italy. But it should be observed that while Cameroni owes his election to the suspension of the *non-expedit*, neither he nor his political co-religionists represents the Vatican on that account, nor does he represent the whole Catholic party, many of whom do not belong to the group that elected him. Hence his action and that of his friends can in no way implicate the Vatican, which continues in the line of conduct followed by it during the past forty years. The most that can be made of the incident is that it is a symptom of the state of things among a section of the Catholic party. But to see the Vatican at the back of it is to make a mountain out of a molehill. It only remained for some one to prophesy a tightening of the reins at the Vatican on the *non-expedit* question, but there are no grounds for such prophecy just yet. Rome is in no hurry, and will do what she thinks best. The prophet's trade is an uncertain one.

A new Dominican University will be opened in Rome next November. The Dominicans share with the Jesuits the glory of leading in the education of clerics who go to Rome to complete their studies. Up to 1870 they had the splendid convent of St. Maria della Minerva, near the Roman College, but after the occupation of Rome their convent was confiscated and has since been used by the public Board of Education. The Dominicans bought a new building and struggled to keep alive the ashes of their former university. For some months now they have been building in the most central part of the city, near the Via Nazionale and the railway station. There they hope not only to rival their former greatness, but to surpass it. The chairs of moral and dogmatic theology will be subdivided into theoretical and historical theology. Exegesis, after a preparatory course of Hebrew, Egyp-

tian and Greek, will be treated under the heads of Methodology, Textual Criticism and History of Exegesis. Church history will have the assistance of lectures on paleography, diplomatics, and auxiliary sciences. The program is wide and varied, and to carry it through the cleverest men of the Order are to be employed. It has the encouragement of the Holy Father, and the scope of the work is so widely different from that carried on by other universities in Rome that there is no danger of undue competition. The Gregorian University, for instance, continues and promises to continue in the lead for the learning of its professors and the cosmopolitan character of its student body.

The reform of the *Roman Curia* goes on wisely. The High Court of the Rota is about to be completed by the addition of two auditors representing Austria and Spain. All hitherto existing difficulties have been overcome, and the day before yesterday *Bulletino della S. Sede* publishes the first decision of the new Court in an Italian case involving *Jus patronatus* which fully recognizes the rights of the lay patrons. Rumor has it that we may soon have an important papal document on a matter of special concern to priests.

The school question, so much debated in England, Belgium and Canada, has taken a serious form in Constantinople. The fault does not lie with the Young Turks or the Porte Government. The evil of the situation arises from the action of paid French agents who are trying to bring about laicization of the schools à la Française. Two years ago they hoped to lead Italy along the same road, and invented clerical scandals in schools, only to find themselves hoist with their own petard. Their game now is to keep the Mussulman children from the Catholic schools. The French lay schools in Constantinople are almost empty, and those of the religious congregations are flourishing. In consequence reports have been circulated that proselytism was going on. The gentlemen of the *bloc* consider that Catholic is synonymous with anti-French, and so they war against Christianity even among the Turks. This is clear from an article in the *Temps*, which labors to show that the congregational schools are a hindrance to French expansion—for French, read anti-religious). The congregations may be grateful that on Turkish soil they have more liberty than in their native land, and the esteem and friendship of the Turks will enable them to go on doing good work for God and fatherland. In any case none but the atheists approve of this latest move on the part of the irreligious government of France.

Wishing to make capital out of the beatification of Jeanne d'Arc, the *bloc* raised a cry that the whole affair was an anti-Republican manifesto planned by the Monarchists and the Vatican. The very facts of the case and the denial issued by the Vatican give the lie to such a charge as far as the Vatican is concerned. Party feeling rejects nothing to further its own ends; and if the rival factions that rend the French nation make use of the occasion for unworthy purposes, that is their own affair.

On good authority it is rumored that one of the effects of the beatification will be to unite all French Catholics in defense of their religion, as they have been so often advised by the popes. The disunion among Catholics is the strength of the *bloc*. The recent action of the Federation of Labor, and its declared hostility to all parliamentary government, have shown Catholics the necessity of sacrifice for the common good. The promised sinking of differences and union of forces seem too good to be true.

We have had another of Emperor William's periodic visits to Italy, reminding us of the feudal pomp that always accompanied the great Barbarossa. Preceded by his Chancellor the Emperor arrived at Venice on April 14, with a suite occupying eleven Pullman cars, an enormous quantity of luggage and a number of automobiles. The visit is of no political import, as the Imperial party is on its way to Corfú for a fortnight's holiday.

The King of England recently passed through Genoa to meet his yacht for a cruise in the Mediterranean. Rumor has it that he will meet the King of Italy at Naples before long, and it is thought the meeting may have political results.

Recent events at Constantinople go to prove that the Eastern question is still unsettled, and that the Balkan affair is by no means done with. Since the proclamation of the Constitution, the Turks have seen the prestige of their country diminishing. They have lost suzerainty over Bulgaria; all claim over Herzegovina; and Turkey has no weight in foreign affairs. In spite of the Young Turks the true Mussulman has no desire for parliamentary representation, and the days gone by are the days that are longed for. The Young Turks are objects of suspicion, and on the whole their action has been more daring than wise. When the Young Turks Committee suppressed the old Government party, it was only right that they should carry on the Government till a new party came into power. But that they should go on making laws after a Parliament and a Senate had been constituted was a mistake. The Parliament thus became nothing more or less than their secretary; the dissenting party thereupon took the opportunity of stirring up Mussulman fanaticism and of playing on the claims of an ill-paid army to precipitate a crisis. The present situation, far from being a counter-revolution, is merely an episode in a series of party campaigns and changes of ministers, that have made the past year eventful in Turkish history.

In talking the matter over some days ago with a Foreign diplomatist, he remarked very sadly: "Between the two parties it will fare badly for the Christians," and events have proved the truth of his prediction. It is to be hoped the European concert will quickly find a means of restoring order which seems beyond the power of the new regime. Masonic France, which has been very busy along the Bosphorus, is not likely to do much to assist Christians. Its action on the school question, as noted in a former letter, is a sign of the times. The Oriental volcano is active, and Italy is seriously troubled over it. Her interests there are very great, and during the recent scare Government bonds fell ten points, and are not showing signs of improvement.

Very slow progress has been made in rebuilding Messina, real activity being blocked by endless red-tape. The Socialists are busy in the neighborhood, and have gathered around them the lawless elements there, and are taking the opportunity of local discontent to help the Separatist party, which for the present is not very dangerous. Anxious to see how events were progressing, the King and Queen, as soon as parliament dissolved, set out for Sicily accompanied by the Minister of Marine, a bluff sailor who cares as much or as little for Catholics and priests as he does for the foam in the wake of his ship. Deeds rather than newspaper stories or comments will prove the value of this visit, and from time to time I shall report what is taking place.

L'EREMITE.

Social Activity in Belgium

On the second Sunday of April the Belgian Socialists held their annual meeting in the "Maison du Peuple" in Brussels, with M. Demblon, deputy from Liège in the Chair. An account was first read of the work done by the party in Parliament, in which it was shown that the Socialists had put 378 interpellations to the Ministers and that they had made their chief attack against the government's colonial policy in annexing the Congo. In accordance with their program, several bills had been introduced, the principal one being a bill for universal suffrage, giving each man one vote. Interesting figures were presented, showing the increase of workingmen enrolled in socialist societies. In 1905 there were 31,181; in 1906, 42,491; in 1907, 55,840; while in 1908 there were 67,418. In spite of this uniform progress the leaders complained that the miners held aloof from the movement, and that only 10,000 out of 53,000 had joined the various organizations. The military question aroused a warm discussion. Mr. Vandervelde's resolutions were finally adopted by the assembled delegates, a concession granted to his position as the socialist leader in Parliament. These resolutions are as follows: (1) compulsory service for all able-bodied men; (2) active service of from three to six months for the infantry, and from six months to a year for the others; (3) the reduction of the total length of service to six from thirteen years; (4) the repeal of the law exempting teachers, seminarists and priests, with the privilege, however, of continuing their studies uninterruptedly and doing military training upon the completion of the course. M. Hubert, Minister of Commerce and Labor, announced that he would introduce an important bill in Parliament, providing an annual pension for miners, to be made up of the joint contributions of the workingmen, the employers and the State, the depository to be the State *caisse de retraite*. The State would pay nine francs yearly, and the workingman and employer fifteen francs each. The importance of the bill cannot be overestimated, for if the principle of cooperation of employer and the State is applied to the pensions of miners, it will eventually be applied also to other workingmen, which, indeed, was one of the wishes most earnestly expressed in the recent socialist meeting at Brussels. It is easy to see what an important step this is toward the solution of some of the social grievances.

W.

Easter Sunday saw the close of a series of Lenten conferences in the Cathedral of Ghent, given by Père Rutten, O.P., in which social works received no small consideration. It will be remembered that it was Père Rutten who, along with M. A. Verhaegen, President of the Belgian Democratic League, was the organizer of what is known as the "Syndicats Chrétiens," or Christian Trades Unions. In August, 1904, there were 10,000 workingmen enlisted as members; by 1908 the members had increased to 36,000. Two causes are assigned for this rapid increase of membership. The first is the undeniable value of these Christian associations, for it is Christianity alone that can bring happiness to the workingman, since of all religions it alone preaches charity and justice as well as hope in a future life with its rewards and punishments. The Socialist "Syndicats" defend the workingmen's interests strenuously and perseveringly, but they blunder in waging war on religion, on the family, and on political institutions, all three essential

for the well being of the laborer. The rapid growth of the "Syndicats Chrétiens" is likewise attributable to the devotedness and self sacrifice of the organizers of the movement. Père Rutten said recently: "In England and Germany the number of employees actually engaged in our social propaganda is very large. We are determined not to rest until we succeed in increasing the number of those who will be able to consecrate all their activity to the development of the Syndicats Chrétiens." Those who engage in the propaganda must be chosen from among the best in each profession with great care, in order to have the best assurances of progress and success. For some years there has existed in Europe an international board of the Syndicats Chrétiens. In July, 1908, an international congress was held in Zurich, Switzerland, representing eight different nations: Germany, Belgium, Switzerland, Austria, Holland, Italy, Russia and Sweden. Three important conclusions were arrived at. (1) That foundations of the "Syndicats Chrétiens" should be recommended for all countries; (2) That a national federation be formed in each country; (3) That the latter should be under the direction of an international committee, residing at Cologne. M. Stegerwald was chosen as Secretary of the International Committee.

D.

A Question of Efficiency?

BISHOP'S HOUSE, LEEDS, ENGLAND, APRIL 27, 1909.

In view of the Educational strife that exists in this country, a few extracts from a Report made by His Majesty's Inspectors on a Catholic Secondary School in Leeds may be of interest to your readers. I may say that, although Leeds has a population of 450,000 of which nearly 40,000 are Catholics, until a few years ago it possessed no Catholic Secondary School. For some time there has been a thoroughly good secondary school for girls, taught by the Notre Dame Sisters, at which girls are trained for the teaching profession. This school is recognized by the Government and receives aid both from Government and from the Local Authority. In addition, there is a Catholic secondary school for boys, started four years ago by the Jesuit Fathers, and it now numbers 150 pupils. Up to the present it has received only a lower grant from the Government. When it was proposed a few months ago that the Local Authority should recommend it to the Government for the higher grant, as fulfilling a necessary part in the secondary education of the city, aspersions were cast by certain bigoted members of the City Council on the teaching staff of the school. "I say," said one of these gentlemen, "that the school is not staffed in a proper manner for an elementary school. . . . It is a school which is not fulfilling its proper part in the secondary education of the city."

Accordingly, a request was made that the school should be thoroughly inspected by Government officials. The following are extracts taken from their Report, and published by a local paper: The Inspectors believe that the school is "a valuable addition to the educational establishments of the city," that the staff have "received an academic and technical training much longer than that usually enjoyed by teachers in secondary schools even of the first grade; that "the level of teaching ability is very high"; that the teachers "in every case appear to have fully profited by the facilities they have enjoyed." "In the treatment of the literary subjects of the curriculum especially, all the masters showed a degree of knowledge and intellectual power fully equal to that

which one finds in secondary schools of the first grade, and much beyond that which is the usual standard in other secondary schools." In Latin, "the teaching throughout is of unusual merit." "Great freedom is allowed to the boys; this is a sign of the great control which the staff have over them, and the discipline is usually good." "Since the school started there has been a rapid increase in numbers, which shows that it meets a real want. The great majority of the pupils would probably, but for it, never have had any higher education, and it seems very free from any kind of social exclusiveness. Many of the pupils are doing really well, and, even those who make least progress generally, seemed to be interested in and to profit by their work."

The above Report, as may be supposed, has given great satisfaction to the Catholics of Leeds. For years they have felt the need of Secondary schools, the parents, who desired better education for their children, having to send them to Protestant schools. But the poverty of the Catholics generally, the huge burden of their elementary schools, until a few years ago when it was taken over by the State, and the missionary requirements of a rapidly increasing population, effectually prevented their undertaking the additional burden of secondary schools. Then come the Notre Dame Sisters who provided a school for girls—followed by the Jesuits, who have done the same for boys. That the Government is prepared to recognize and assist these institutions, is proof, in spite of the blatant outcry of Nonconformity, that the country at large wishes for definite religious teaching in the schools.

W. HAWKSWELL,
Secretary.

Absolution in the Russian Church

NEW YORK, APRIL 28, 1909.

TO THE EDITOR OF AMERICA:

I have your letter enclosing one from Mr. James V. Shields and a clipping from the New York *Sun* concerning the Russian Easter, with particular reference to a paragraph therein which reads, "The mere formality of saying 'I have sinned,' and dropping a coin in the collection box procures absolution," in regard to the practice of confession in the Russian church.

While there is an element of truth in what the *Sun* writer says, the paragraph is really a piece of smart writing rather than a statement of facts. In theory the Russian church is in accord with the Roman church on the subject of the Sacrament of Penance, or, as it is called in the Russian ritual, "the sacrament of confession." The exact formula of the prayers and absolution may be seen in English in Hapgood, "Orthodox Service Book," pp. 287-291; Bjerring, "Oriental Church," pp. 106-107; and in the original Slavonic in the Moscow "Trebnik," pp. 30-39. It will be noticed that the words of absolution are almost the same as those in the Roman church, and they have been given by me in *The Messenger*, October, 1904, p. 447.

In practice, however, there is considerable difference. The Russian penitent does not confess, strictly speaking. He is questioned by the priest, and to the various questions concerning the commandments and the seven deadly sins, he answers as the case may be, "I have sinned." The rubric in the ritual (*Trebnik*) says: "Then he shall question him diligently, point by point, and shall await his reply to every question." Then a note: "The priest doth not use the questions of olden days, which are still retained in the ritual, but interrogates the penitent discreetly; and at last when he hath questioned him con-

cerning the seven deadly sins, he exhorteth him as follows." Here follows an exhortation which is the analogue of our act of contrition and firm purpose of amendment. The actual absolution is given by having the penitent kneel, and placing the end of the priest's stole upon his head, whilst repeating the words of absolution.

I have never been in Russia during Lent and cannot say what the forms are there in the large churches. But I have seen the confession and absolution several times in Russian churches in this country, and once or twice in Russia. An extended description of confession and Easter duties is given in Leroy-Beaulieu, "The Empire of the Tsars," vol. III, pp. 136-137.

The Easter Communion is required in Russia for civil purposes because many stations in life are only open to members of the Orthodox church. Hence they must prove that they are such members in good standing. The usual practice is, as soon as absolution has been given, to say the required prayers and then have the penitent's name inscribed in the church list or register, and then return to the church next morning in time for Mass and Communion. A small fee is paid for the registration and also for the sacrament itself, as the Russian priest usually gets fees for every church service whatsoever. There is no special significance attached to the fact that the fee is for confession. But it can easily be seen that there is the opportunity for careless priests and penitents to put the whole matter on a perfunctory basis, and that may be done on some occasions, as in Lent or just before Easter.

Yours truly,

ANDREW J. SHIPMAN.

A Place of Inspiring Memories

(Communicated.)

The Office of Works has marked with an authoritative memorial a spot in London that has many sacred associations for Catholics. In the pavement in the middle of the broad thoroughfare of Oxford street, near the Marble Arch, and at the junction of the street with the Edge-ware Road, a six-foot triangle has been let into the highway. Round it runs the inscription: "HERE STOOD TYBURN TREE, REMOVED 1759." In the middle of the triangle, on a metal plate, the famous gallows is shown in outline, and a tablet on the park railings a few yards away will call attention to the memorial. This spot was the ordinary place of execution for London from at least 1108 A. D. The permanent triangular gallows was erected in 1571. Blessed John Storey was the first victim upon it. Mr. Alfred Marks, in his "History of Tyburn Tree," speaks of the site as perhaps the most blood-stained spot in the world, and shows good reason for his calculations that here some 50,000 men and women were put to death. They were mostly condemned for criminal offences, often not very serious, but among them were a great number of our martyrs of the English persecution from the three Carthusian Priors and Blessed Richard Reynolds and Blessed John Hale, in 1535, down to the victims of the "Popish Plot" in 1681. The last of these was Dr. Oliver Plunkett, the saintly Primate of All Ireland, July 1, 1681. No wonder that for the Catholics of London Tyburn is an inspiring memory, and the spot a holy place. Close by, at Tyburn Convent, there is the exposition of the Blessed Sacrament all the year round, and perpetual prayer for the conversion of England.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Peter's Pence

"You are aware of the financial condition of the Holy See," writes His Excellency the Apostolic Delegate to the members of the Hierarchy in the United States. "Since the Pope has been completely despoiled of the revenues which formerly accrued to Him from His temporal dominions, and since, unfortunately, some of the Catholic Nations of Europe are distracted by a spirit hostile towards the Holy See, He, the Vicar of Christ, has been reduced to a state of extreme need. Hence, in order that Our Holy Father may meet the requirements of the general and vast administration of the Church throughout the world, it is expected that those of His children who are free from religious persecutions, and whom God in His goodness is blessing with wealth and prosperity, should in a special manner, in this hour of need, show their generosity in a more effective way."

Socialism in France

There can be no doubt that unified Socialism is marching to power in France. During the last three months, out of thirty partial elections they have gained five seats, all won from the Radicals, and in most electoral districts where they have failed to carry the election, they have increased their votes by the hundreds and the thousands. Moreover, in the Chamber in the face of a Government which pretends to combat it, unified Socialism constitutes a preponderating section; it succeeds in injecting its ideas into the official program, and often forces the Ministry to compromise. Finally, in the working centres it enlists partisans ever more numerous, more agitated, more threatening. It is vain to judge of its redoubtable power by the incongruous scenes lately witnessed at the Socialist Congress of St. Etienne, where the representatives were divided as to doctrines, persons and tactics. The Congress was composed of at least three factions: the intransigents, the moderates and the nondescript compromise party of Jaurès. Their dissensions were not ap-

parent but real, not superficial but deep, and they treated one another in no parliamentary form. Yet the members of the St. Etienne Congress do not by any means represent the total sum of the Socialist party, which is for practical purposes a unit. What has united them, and therefore what has given them strength? Socialism draws support no doubt from the anti-blocard demonstrations, from the revolutionary forces and from the growing sentiment against the masters of the day that tyrannize the nation; and its leaders avail themselves of that moral decay in the masses which the Government has provoked, whether it intended or not, and which it cannot any longer control. But these causes do not account sufficiently for this sudden strength. The substantial and most powerful cause is summed up in the militant, energetic and indefatigable action of the Socialist party. They are determined not to wait to realize any even apparent union among themselves. They are united in this, that they are to rush into battle and to make propaganda, while each may keep his preferences, whether direct action, or parliamentary work, the stirring of the masses to revolt, or the insisting on social reform, etc. In every case they act with promptitude, with perseverance. Their action, moreover, is not mere impulse, but calculation and method. It seems impossible that it shall not succeed.

Political Tendencies in Rome

The monotony of events in Rome has been relieved by political excitement centering round a genuine Roman prince the young Duke Gaetani. He was a candidate at the recent elections, but the ballot-boxes and ballots got so mixed up that the election officers could not count the poll and the Chamber undid the Gordian knot by ordering a fresh election. On Sunday last the Duke was returned by a majority of 1,122 over his Conservative-Liberal opponent. The curious part of it is, that like his cousin, Prince Borghese, another of the old Roman nobility, his politics are tinged with Radicalism bordering almost on Socialism.

It is a sign of the times when old Roman families once devoted to the Vatican pass over to the opposite camp. Up to quite recently the Whites and Blacks were distinct parties in Rome, but owing to social and economic pressure the ranks of the Whites are being rapidly recruited from among the Blacks; yet it is curious to observe that the young hopefuls who go over do not stop short at Liberalism but take in Socialism also.

The Gaetani case reminds us that many of these old families owe everything to the Popes, and many of them count Popes and Cardinals among the founders of their families. Thus the house of Gaetani had two Popes and fifteen Cardinals. But loudly as they shout their socialist speeches they are careful to forget the poor peasants dwelling in miserable caves on the broad acres of their family *tenute*, to the disgust of every visitor to our country who finds them oppressed and neglected beyond

conception. Gaetani, however, goes to Parliament, and his cousin Borghese may have to seek re-election before very long: but Radical victories such as these do not carry much weight in the Chamber, and the Ministry continues to be and to feel itself in undisputed authority.

The new deputy, the Rev. R. Murri, grew somewhat weak-kneed on his entry and inscribed himself among the Radicals instead of among his friends the Socialists. His eclecticism makes him an object of political suspicion to many of the Radicals, and the party is likely to disown him, in which case he must either form a party by himself or join the Socialist group of which Podrecca, editor of the *Asino*, is an ornament. The fact is Murri is more of an *excommunicatus-vitandus* by the Radicals than by the Catholics.

LATEST PHASE OF THE SCHELL STRUGGLE

The late Professor Hermann Schell of the University of Würzburg, who held a high reputation as a theologian, was accused of unsound doctrines, and in 1898 four of his books were put on the Index. Besides the general trend of what is now called Modernism they contained serious errors regarding the nature of God, the eternity of hell and the difference between venial and mortal sin. Personally the professor enjoyed a good name and was a brilliant teacher. His condemnation gave rise to a complete Schell literature. Professor Commer, of Vienna, however, showed conclusively that the step was just and even necessary. Unfortunately, the first edition of Commer's book was not free from violence and anger, which made it easy to attack him. Yet as a whole the book did immense good and the Holy Father wrote a letter of commendation to the author. In the second edition the flaws were eliminated.

But it was especially in a further reply to his critics that the Vienna professor seems to have finally settled the matter. It is directed against Professor Kiefl, of the Würzburg University who, while Commer's superior in handling the language, does not hesitate to use very doubtful means, making, for instance, evident misprints the object of the most serious charges. Through Cardinal Merry del Val, his Secretary of State, Pius X again congratulated Commer upon his success. Some years ago the press printed a retraction which Professor Schell signed before his bishop. One of his friends, Professor Hennemann, is of the opinion that this retraction was not sincere, since Schell did not acknowledge the right of his bishop to judge in matters of Faith and Morals.

The Vienna *Vaterland* thus sums up the situation: "The Schell question became the Schell struggle and this changed into the opposition to Papal decision under the pretext of shielding the personality of Schell. It is only a part of the ever young struggle of ill-conceived freedom against divine revelation and authority. It is the

merit of Professor Commer that wider circles are enabled to distinguish clearly between the inspiring personality of Schell and the leader of a school which is estranged from, nay, dangerous to the Church."

SUMMER SOUL HUNTING

One of the stock cartoons of the Summer comics used to be a picture of his Satanic Majesty gloating over the free field he had during the dog-days with churches closed on all sides and ministers far away on vacation tours. An evolution of modern professional charity-work has changed a large section of this, and now the Summer has become the harvest time of the soul-hunting, social-uplifting proselytizer. It seems impossible for him to keep out of the so-called non-sectarian kindergartens, fresh-air funds, vacation centres and other schemes that present-day philanthropy has invented to make life more tolerable for the alleged "other half" of the world at large. He has found them fertile grounds for the cultivation of his evangelical microbes, and one of the most promising methods of propagation is what in the last few summers have been called "Vacation Bible Schools." These schools of Biblical lore have progressed so far as to have a "National Vacation Bible School Committee" of which the Rev. Robert G. Boville, No. 32 Bible House, this city, is the secretary. In a pamphlet that he has sent out to educational institutions, he says:

The National Vacation Bible School Committee consists of 100 prominent representatives from eight communions, sixteen cities, and thirty-three colleges and universities, organized to promote daily vacation school ministry to children in every city.

In the summer of 1908 fifty churches were opened for this daily ministry, under the auspices of Church Federations, City Mission Societies and individual churches, and 200 college men and women were employed in them, reaching about 15,000 children with Christian teaching and influence.

Two theological colleges, . . . sent three of their choice men into the field of service in 1908, and provided for them by means of social service scholarships (\$150 each), covering three months' service. One well-known woman's college sent two of its students and provided supporting scholarships.

Crozer Theological Seminary . . . will send eight men in 1909, to conduct daily vacation Bible schools in Baptist churches, and will provide for them by means of scholarships.

* * * *

The daily vacation Bible school appeals to the children of foreigners, who are not reached by Sunday schools.

The children—let us get at the children—is the constant aim and cry of these zealous advocates for what Dr. Boville calls "daily religious education and social ministry to neglected children." This activity is exercised, let it be remembered, when the schools are closed for the season, not when their classes are in organized operation. It can be surmised easily also who "the children of

"foreigners" are. Any one who takes the trouble to do a little investigating will soon find it difficult to determine just where the vacation play and social up-lifters end, and where the Bible teachers begin among the "boys and girls of congested city districts," but he will be soon convinced of the necessity of paying immediate attention to the warnings of the danger signals on all sides.

Was It a Blunder?

The recent decision of the Supreme Court practically nullifying the Hepburn Act is puzzling to many minds. The Court's decision seems to show beyond all doubt that Congress had power to prohibit ownership by railroads of stock in those subsidiary corporations, whose product it must transport over its own lines. Such legislation, the court indicates clearly, would be in line with good public policy, because it is manifestly impossible for a railroad to give all its patrons the same treatment if it has a pecuniary interest in one of them. Just here occurs the puzzle. According to common understanding the Hepburn Act was designed to prevent railroad companies from owning and operating coal mines and monopolizing the fuel supply. Apparently it was a matter in which, according to the Supreme Court's decision, the power of Congress is supreme. Why, then, nullify the act. The apparent puzzle is easily solved. The Supreme Court affirms the act to be not unconstitutional but defective. The act is nullified because it fails to state in proper language its real intent. In effect the judgment of the court just handed down intimates very pointedly that Congress may do what it attempted to do whenever it shall be so disposed, and shall be able to summon to its assistance the legal talent necessary to draw a valid act. No doubt Congress will make haste to correct a blunder that reflects upon its sincerity or intelligence. Obviously, if we are to have a government of law, the men who make the laws and attempt to enforce them should have some knowledge of law and of precedent.

Prussian Fairness to Catholics

Some Protestant papers are wont to speak of the "fairness" shown by the Prussian government in its appointments of Catholics to the higher offices in the kingdom. One little item may illustrate this "fairness." The province of Silesia has a population of about five millions, fifty-six per cent. of which is Catholic. It is divided into three districts, and these into sixty-three *Kreise*, roughly corresponding to counties in the United States. Since its organization in 1817, the province has never had a single Catholic District President, and at the present date only two of the *Kreis* Presidents are Catholics. To this the *Germania* adds: "We could mention scores of Catholic *Kreise* which never had a Catholic president since they came under Prussian sway." During the past ten years this unfairness to Catholics has been widely discussed in the Catholic press. It is conceded that Catholics may not

fairly demand the appointment of their co-religionists, in proportion to their percentage, if the candidates put forward are educationally unqualified; but it is incredible that the millions of Prussian Catholics during a whole century should not have produced more candidates qualified for the highest offices than the few ministers and the sporadic provincial and High-Court presidents who are on record. These Catholics are born in the same country and of the same race as the Protestants; they enjoy the same advantages of Prussian education, and they pass the same severe examinations in gymnasium and university. Clearly there is something more in their exclusion from office than mere lack of educational qualifications.

Relics of Jeanne d'Arc

In spite of a widespread and zealously minute search in France for relics of Blessed Jeanne d'Arc but very few have been found of undoubted authenticity. After putting the holy maid to death her executioners took great pains that nothing should remain of their victim. The ashes and charred bones were gathered up and thrown into the Seine. The suit of armor called hers is probably only a copy of one she wore, and of the many letters purporting to be from her, only three are undoubtedly genuine. As she could neither read nor write, these were only signed by her and dictated to her secretary. The form of the letters, uncertain and sprawling, in the signature "Jehanne," shows that someone guided her hand in tracing them. The house in Domremy in which she was born, January 6, 1412, is held in great veneration. A congregation of nuns have had care of it, but recently the anti-clerical government officials seized it and took its custody away from them. According to press reports by cable the oriflamme of Jeanne d'Arc was given into the keeping of the clergy of the cathedral by the Mayor of Orleans. Forty-two bishops received the banner at the entrance of the cathedral to which it was escorted by the troops and garrison-bands in a torchlight procession. More than 100,000 persons witnessed the ceremony which was the opening of a three days' fête.

Here is a bit of edification which is all the more valuable in that it appears in a society paper, the main purpose of which is disedification. "The French Ambassador and Madame Jusserand will go abroad early in June. Madame Jusserand, by the way, has always set the pace for those who go in for a quiet, unostentatious existence. With a considerable fortune at her disposal, and an official position that gives her precedence over many more ambitious women, she nevertheless is utterly averse to display. Except on occasions of great ceremony, her gowns are invariably simple and inexpensive. She seldom wears jewels. At St. Paul's Catholic Church on Sundays, or downtown in the morning, her costume is one of plain dark cloth untrimmed."

LITERATURE

The Revelation to the Monk of Evesham. Rendered into modern English by VALERIAN PAGET. New York. The John McBride Co. \$1.50.

Mr. Paget commends this book to his readers as a classical work of much importance—in fact, “as one of the most valuable and remarkable heirlooms of English literature.” It purports to narrate certain visions of Purgatory and Paradise granted to a monk who lived in the great Abbey of Evesham, in Worcestershire, towards the close of the twelfth century. The original MS., no longer extant, was written in 1196 and first printed on the Continent about the year 1482. It is difficult to determine whether the editor considers it a genuine record of actual happenings or adopts the verdict of an earlier editor who pronounced it to be “a Middle-Age work of religious fiction.” In either case, however, the literary world owes Mr. Paget a debt of gratitude not only for giving us a most fascinating book, but for his labor in translating the archaic English of those remote times into current language and paraphrase. Supposing the reality of the visions, Catholic readers may be tempted to wish that the book had found an editor rather more sympathetic with Catholic teaching and better informed on the history of the dogma of Purgatory. If Mr. Paget had consulted any standard Catholic theologian or been acquainted with two other English classics, Cardinal William Allen’s “Defense and Declaration of the Catholic Church’s Doctrine touching Purgatory” (A. D. 1565), and Father Richard Thimelby’s “Purgatory Surveyed” (A. D. 1663), we should hardly find him telling us, in his Introduction, that “it was not until 1438, at the Council of Florence, that it (the doctrine of Purgatory) was approved and incorporated in the Roman Catholic faith.” Some of his readers will also demur to various assertions in the following remark of Mr. Paget: “The Monk, had he lived to-day, would have ranked with the modernists, whose aims are the cleansing and reformation of the Church by consent from within rather than by compulsion from without, and the restoration and preservation of the most magnificent system of religious organization in the world.” But apart from a few blemishes of this sort which were, perhaps, unavoidable in the circumstances, Mr. Paget’s work is a distinct and valuable contribution to literature. We quite agree with his judgment that “for combined grandeur and sweetness of spiritual conception it is hard to find anywhere an equal to the concluding pages of the ‘Revelation,’ devoted to

the description of paradise. Dante himself is not so direct or vivid.” W. T. K.

Le prime pagine del Pontificato di Papa Pio IX (The opening pages of the pontificate of Pope Pius IX), by R. BALLERINI, S.J. Rome. *Civiltà Cattolica*. In the sixties it was known that Father Ballerini was busy on a history of the pontificate of Pius IX, and that the proofs were being submitted to the great pontiff for correction or approval. The first volume was printed in 1867, but it was deemed wiser to postpone the publication until the passage of years should allow a more impartial judgment of personalities and events.

This work may almost be called an autobiography of Pius IX, so thoroughly is he identified with it. The editors have attached facsimiles of the original galley proofs, containing corrections in the Pope’s own handwriting. To give an example: the original galley of pages 34 and 35 has: “Having been ordained by Cardinal Annibale della Genga, afterwards Leo XII, John Mary Mastai-Ferretti said his first Mass in St. Anne’s Church on Easter Sunday, 1819.” The Pope inserted the name of the ordaining bishop as “Mgr. Caprano, Archbishop of Iconium,” and added that “his father and his uncle, Mgr. Paolino, at that time president of the civil tribunal at Montecitorio were present,” and so it appears in the final issue.

Apart from the fifth chapter which gives the sketch of the life of Pius IX previous to his pontificate the volume covers only the year 1846, but the pages throb with interest. The popular rejoicings at his election, the amnesty he granted, the reforms he planned, the difficulties with the liberals, the relations with foreign governments, the rising of northern Italy against the Austrians, the havoc wrought by secret societies: all this is treated with the directness and clearness which only insight into the processes at work can give a contemporary. The book contains a very precious appendix from the pen of Father Bresciani, but corrected by Pius IX, on the Pope’s flight to Gaeta and the amazement at Rome when the flight became known. History is the poorer for the volumes that were never written.

Catechetical Instruction—The Sacraments. RAINERI-HAGEN. New York: Benziger Brothers. 1908.

In fulfilling the duty incumbent upon him and insisted on by our Holy Father of explaining Christian doctrine, it is beyond all doubt useful for the pastor of souls to have at hand an orderly arrangement of the points to be touched on such as is to be found in the Roman Catechism. The volumes before us aim

to give such a help in an English version of the second part of this catechism, supplemented by Raineri’s “Instructions” on the same, and the “Compendium of Christian Doctrine,” prescribed by Pius X. Father Hagen has done his work well, ably seconded by the publishers, and we are sorry that some few grammatical inaccuracies, which a more careful revision of the proof would have unearthed, have been allowed to mar the uniformly excellent translation. The sixth instruction, on the obligation imposed by baptism of dedicating oneself to God from youth, is especially rich in matter, though the language is much more suited to the elder members of the congregation than to the children to whom it is addressed. The instruction on sanctifying grace contains these words: “it should not be forgotten that grace may be diminished, as is done by venial sin,” which we can charitably interpret by supposing that the author wishes to refer to the relation between the amount of actual grace, and the dispositions of the one who receives the Sacrament. Again, we read in reference to adults who die before the deferred baptism can be administered, “the intention and resolution to receive baptism and do penance for their former ill-spent life will avail to grace and justification,” whereas the original speaks not of the intention to do penance, but of actual repentance, *male actae vitae poenitentia*, which at least hints at the kind of contrition necessary to supply for baptism of water. The clerical reader will doubtless find pleasure in the opportunity afforded him by these volumes of recalling his theology on the Sacraments, though in these days, we think the busy pastor of souls would be much more grateful had the editor not contented himself with mere translations but suggested illustrations suited to the tastes and interests of our times.

Ireland Under English Rule; or, A Plea for the Plaintiff, by THOMAS ADDIS EMMET, M.D., LL.D., Pres. of the Irish National Federation of America, Knight Commander, Order St. Gregory the Great. Second edition, revised and in large part rewritten. New York and London: G. P. Putnam’s Sons. 1909.

Those who are familiar with the first edition of Dr. Emmet’s plea will find as he states in his preface that it is essentially a new book. The brief introduction on early Irish History in the first volume has been but little changed, but most of the remainder has been rewritten or rearranged. The greater part of the second volume is entirely new. This is due to the fact that the author has come into possession of new material of great value. In the first edition the his-

torical narrative was carried down only to the union of the English and Irish parliament in 1801, but now the history is traced from the later portion of the reign of Henry VIII to the present time,—the period during which the Irish people were strictly under English rule.

Dr. Emmet's book is a distinct contribution to a subject that has been very much written about, yet very much misunderstood, and that even most educated people are quite dubious over, so much has been said on both sides and with so much vehemence. As might have been expected from the man whose collection of documents to illustrate American history was probably one of the best ever made and whose collection of Americana now at the Lenox Library will be an enduring monument to his name, Dr. Emmet has not depended on second-hand authorities but has gone straight to sources. For this reason these two editions of his book will be a storehouse of information for all those who, for generations to come, want to know the right about the relations of England to Ireland. The Cambridge Modern History in its preface declared that history had been a conspiracy against the truth and that the historian of the present day found himself constantly baffled even by supposed historical authorities and under the necessity of going back to consult all the documents once more. Dr. Emmet has done this and the result is a story of awful shame for a great civilized country. Dr. Emmet has toned down something of the indignation over the scenes that he has to depict as compared with the first volume, but it is easy to understand that this must have been extremely difficult, for if ever surely here a historian would be tempted out of his attitude of calm judgment.

Those who think that the volumes treat only of the past, however, would be seriously mistaken for there is much that tells of Ireland's present and more or less inevitably its future. How startling it is to find, for instance, on page 71 of the second volume that Ireland has the lowest marriage rate in Europe. For the last ten years this has been five per thousand while in most of the European countries it is from seven to nine per thousand. The number of children in each family is still the largest in Europe but even this is now being affected by the fact that the women in Ireland are marrying older than before. Of all the females registered in Ireland in the census of 1901 between the ages of fifteen and forty-five years only one-third were married. Of those married only one-twelfth were under twenty-five and one-half under thirty-five. The figures show that the marriage age is constantly rising. Economic conditions are respon-

sible for this and one explanation of it is to be found in the official reports for 1907, which show that in Ireland there had been an increase of grazing land and a decrease for agricultural purposes of 1,000,000 acres in the last ten years. Dr. Emmet's book deserves to be read by every Irishman and Irishman's son and by every fairminded person who is interested in genuine history.

Dromina, by JNO. AYSCOUGH. New York and London: T. P. Putnam & Sons.

Purchasers of "Dromina" will get full value for their money. Between the covers of this book, there are really two novels, the first having for its subject matter Louis XVII, still alive after the French Revolution, and still a king—the king of the Gypsies. How he marries the daughter of an Irish king, and how sudden death takes him off just as he is reaching successfully for the crown of France are all set forth in the first three hundred pages. Then comes the second novel, the story of the boy Mudo, who would be emperor. Despite the straining of probabilities, the splendid adventures and successes of Mudo, descended, like Maecenas, of royal ancestors are far and away the noblest chapters that have yet fallen from John Ayscough's noble pen. The reign and death of Mudo are inspiring. So too the noble end of his trusted friends, Lope and Fergus. There are martyrs in this book, and one splendid miracle.

Even though the action drags at times in the earlier pages, Dromina can be cordially recommended to all. In diction, in theme, it rises higher, ever higher, till it stops at the gates of eternal day. It is in every sense a Catholic novel. F. J. F.

A Little Land and a Living, by BOLTON HALL. New York: The Arcadia Press. \$1.00.

Like another work by the same author, entitled, "Three Acres and Liberty," this little work of the well-known sociologist, Bolton Hall, makes very practical and timely suggestions towards the solution of one of the most vexing problems of our complex civilization, the overcrowding of our large cities with unadaptable laborers seeking a living where there is no real opportunity. It emphasizes the slogan, "Back to the Farm," but in a sane and practical way. It advocates what Mr. Borsodi in his introduction of the volume calls the ideal plan of aiding the poor. It is not intended "to induce the unfamiliar to rush headlong into farming, but to encourage those who feel the presence of city life to study how they may get away from the overcrowded city into nearby country, where the gardens may first be made an adjunct to the income and later, perhaps, prove the source of income." It is a most practical book for the city pastor who is endeavoring to in-

duce the young man from the farm who is not succeeding in city pursuits to return to a more healthful occupation; it shows that country life, on small plots, not only pays financially, but in every other way, and it points out a solution of the social question infinitely more practical than any socialistic day dream.

The Italians of To-day, from the French of René Bazin. New York: Henry Holt Co. 1908.

Let a single masterpiece establish a man's rank and quality, and the rest of his work is sure of a hearing. This is no less true of literature than of the other arts. "The Italians of To-day," written by René Bazin more than a dozen years ago, has had to await translation until popular appetite had been whetted by "The Nun" and "The Coming Harvest." Yet "The Italians of To-day" (or more correctly—though the publishers refrain from making the explanation—"The Italians of a dozen years ago"), is a work sufficiently important to win fame for a lesser man than Bazin. Italy's beauty, history, and picturesque peasantry have long been a hackneyed theme for "Letters and Impressions from Italy," but Bazin is no ordinary tourist. He brought with him a new quality, or rather one he himself discovered in Fronmentin, and which for want of a better word he calls "eye" (just as we say "an eye for baseball"), a sharpness of the senses, an aptitude for receiving impressions, a memory for images, and the result is a series of sketches so unique that they may best be described as literary landscape painting. He is most at home away from beaten tracks; he loves the smell of the earth, and almost echoes that confession of St. Ambrose, "Ego odorem ipsum terrae simplicem atque sincerum pro gratia benedictionis accipio." A man of the people himself, and familiar with the farm-life of his native Brittany, his eye is keen for the details of Italian agriculture. He visits the dairy-farms and learns the names of the cows there, soft Italian names, Galantina, Bellabecca, Monachello; he rides out to the buffalo herds in the Campagna, and he describes the pastoral encampments amid the great silence of the Agro. Of the Agro itself and the awful effects of the malaria he draws a melancholy picture. It was never inhabited at any time, he thinks; it had palaces where in Roman times the rich spent a month or two a year, and then left the place to their slaves, and every palace had an altar sacred "to the Goddess Fever." Besides the malaria, he blames the excessive taxation for the misery he found everywhere. The figures he gives are appalling; and while it is true that since Bazin wrote the "Benefica del Agro As-

sociation" has done much to remedy the malaria, the burden of taxation has increased. As he predicted, emigration has continued, and socialism has become more and more revolutionary. Perhaps the only thing that has undergone no change during the past twelve years is Italy's feelings towards France, which he sums up so cleverly after the manner of a chemical analysis.

Memory of wars from Francis I to Napoleon	(<i>Hostile</i>)	10
Natural race affinities, Latin tendencies	(<i>Favorable</i>)	15
Gratitude towards France for services rendered	(<i>Favorable</i>)	5
Memory of the expedition to Tunis, French press, sarcasms, epigrams, etc.	(<i>Hostile</i>)	25
Desire to resume commercial relations	(<i>Favorable</i>)	30
Prejudices on account of the Triple Alliance	(<i>Hostile</i>)	15

The book contains, moreover, a charmingly intimate account of a visit of some days to the Novelist Fogazzaro, and a description of Mt. Etna in eruption. The translation is loyally done; but we may be allowed to suggest a more accurate rendering of "Tempo di Sicilia, tempo femineo" than that given, "Sicilian weather, woman's weather"; Verdi knew better when he wrote "La donna è mobile come il vento." "The Italians of To-day" is a work which no serious student of sociology can afford to overlook, and which every visitor to Italy ought to make room for beside his Baedeker or Murray.

Life of the Right Reverend Joseph P. Machebeuf, D.D., First Bishop of Denver. By the Rev. W. J. Howlett, Pueblo, Colorado, 1908.

The Catholics of the United States have reason to be proud of their pioneer bishops. The stronger the light thrown on their labors for Christ the greater the astonishment and admiration. There is no kind of hardship that they were not called upon to endure. "In labor and painfulness, in much watchings, in hunger and thirst, in fastings, in cold and nakedness"—they lived over again in the nineteenth century the lives of the early Apostles, and shed a lustre on the Episcopate of the American Church that will ever remain a precious heritage. Among these sturdy and saintly pioneers is the illustrious Joseph P. Machebeuf, first Bishop of Denver, whose admirable life has been written by the Rev. W. J. Howlett, of Pueblo, Colo. It is a book that will be read with the greatest interest. No pains have been spared by the author to picture the man of God and to give in detail the narrative of his missionary and episcopal labors. The story is doubly interesting, because we have

the inner life and character of the missionary disclosed to us through a series of charming letters to his family as well as the historic portrayal of his priestly ministrations over an immense territory east and west of the Mississippi. To have had a share in the formation of the Church in one State of the Union would be glory enough for any man, but to merit the threefold title of pioneer priest of Ohio, pioneer priest of New Mexico and pioneer priest and apostle of Colorado is a triple distinction quite unique in the history of the Church in the United States. The book is well printed and has a fine portrait of the venerable bishop as frontispiece.

E. S.

Reviews and Magazines

Rarely does one find in the *Atlantic Monthly* a paper which the ordinary reader is obliged to characterize as a disappointment whatever be the view-point of his criticism. "The Hundred Worst Books," by Mr. Crothers, is, however, a distinct disappointment, unworthy to hold the place of honor in the May issue of our leading literary monthly. Despite his slurring reference to the assistance offered to the bewildered reader in recent years by the efforts of Sir John Lubbock and others "to chart the vast sea of literature," most of us will be slow to agree with Mr. Crothers' judgment regarding the many lists of "Best Books" presented to the public.

And similarly his own effort to mark, in his own words, not the "middle of the channel," but "the reefs and shoals" of this vast sea by setting up a "bell-buoy telling the mariner where *not* to go," what not to read, would be of service had he done justice to his self-imposed task. But little help can be looked for from a rambling paper, full of phrases which lead nowhere, and in which, whilst proposing to tell us what he considers the hundred worst books, Mr. Crothers fails either to name a book as being among the worst, or to furnish us a real standard of judgment.

Surely the essayist will not expect one to accept his dictum that in selecting such a standard the word "worst" is to be used "not in the moral but in the strictly literary sense and that therefore the candidate for place in the list must be bad, not as a man may be bad, but as a book may be bad." As it is distinctly not true that the lowest depth into which a book can fall is to be unreadable, so it is not true that we are to judge a book by the test of whether or not we can read it.

"Is Immortality Desirable?" in the same number, is an article suggestive of the free and easy methods some modern thinkers, free from the "shackles of medieval dogmatism," follow in their philosophic devel-

opment. Mr. Dickinson is of opinion that "the Immortality of Man is one of those great open questions which are of the most worth discussing, even though they may never be resolved." He admits that there may be those who are convinced on grounds of *revealed religion* that man is immortal; he concedes that there may be others who are equally assured, on grounds of science, that man is mortal;—against these he does not argue, but airily passing over their contentions and considering the fact of immortality to be an open question he devotes his paper to the inquiry whether, and in what sense, it is desirable. One might express his astonishment that the essayist is thus ready to overlook the splendid array of authorities who impelled by the strength of pure reason alone hold fast to the ancient teaching of the soul's immortality. But the disposition to vent his astonishment will speedily disappear as he recognizes how futile it were to reason with one who calmly sets about building up a theory utterly disregardful of what most thinking men accept to-day. Poets may be allowed to follow fancy's ways, but philosophic teachers are supposed to be made of sterner stuff.

"The Newspapers as Historical Sources" is a readable paper in which James Ford Rhodes, out of the riches of his own experience, builds up a strong argument that "take the newspaper for what it is, a hasty gatherer of facts, a hurried commentator on the same, and it may well constitute a part of historical evidence."

"Sorting the Seeds: A Survey of Recent Fiction" is a chatty sketch of the work of recent novelists. It presents a satisfactory critical review of the day's output, and will prove interesting to the student who has not the leisure to peruse even the best of the popular sellers.

There are fair-minded men among us who profess not to understand the attitude of practical Christians regarding the system of instruction in our public schools. They know the objection ordinarily advanced, the lack of religious training, but they are slow to realize why it is that some sort of arrangement can not be made whereby church and school may work together in religious and moral training. An article in the *Educational Review* for May may give them some help to comprehend the existing difficulty. So long as men like Mr. La Rue are conceded to possess any influence among schoolmen of the day, so long must it be clear that the atmosphere of the public school is vitiated and unfit for the growing child.

It is to be regretted that Dr. Nicholas Murray Butler allowed such a paper to find place in a magazine of wide influence among teachers. It is full of statements of materialistic rationalism; one's gorge rises as he reads the flippant urging by the author

of principles rejected by the Christian world. Mr. La Rue's "The Church and the Public School" abounds in anti-Christian sentiment, and its lack of sound reasoning is only surpassed by the boldness with which he proclaims his creed. With the characteristic cock-sureness of the modern unbeliever the Christian sense of the people is sneeringly ruled out of court without regard to the fact that it is as the pulsing life even of the majority of those who hold the public school system of the day to be the model system. One gem of the paper may be quoted: "Baby-boy represents something like the barbarian stage, morally. . . . So-called irreverence, disobedience, and impudence are but the first crude expressions of a fiery, straightforward, independent nature—something to thank God for, not to wail over. . . . The child must experiment morally, discover a few ethical affinities and spiritual atomic weights. He will know, as soon as we, when the equation does not balance. We need only see that the explosions are not too serious and that he does not pour the acids too recklessly."

Happily but few of the school-teachers who devote their lives to the training of the young in our schools are of the reckless atheistic mind of Mr. La Rue. But will the leaders of the system continue to wonder that Christian fathers and mothers are fearful of the consequences in the moral development of children when these are entrusted to a system which harbors men of his calibre?

In the *Outlook* for May, Mr. Roosevelt reviews the Japanese Question. He holds it to be the duty of America to wait and see whether or not Japan means to efficiently prevent undesirable immigration of her citizens to this country. If Japan fails to do this, it is his opinion that this government must protect itself "in the way that would provoke the least possible friction and cause the least possible hard feeling." Boldly asserting the right of Americans to say what immigrants shall come to their shores, Mr. Roosevelt urges the need of a powerful navy to back up the laws we may enact to this end. We are powerless, he argues, to force our rights against any nation that chooses to disregard our wishes "unless we continue to build up and maintain a first-class fighting navy."

The ex-President has little patience with "those well-meaning but fatuous advocates of peace who would try to prevent the up-building of our navy and who utterly misread the temper of their countrymen." To defend its inalienable right America would fight, he declares, whether prepared or not, and "all the peace advocates would do would be to prevent this country from being successful in the war."

The usual symposium is devoted in this number to the discussion of the question "Should Ministers know Life?" And, though a so-called neat thrust of a writer quoted in one of the articles bids us follow Dr. Johnson's advice and clear our minds of cant, one cannot see that a fair objection to the whole spirit of the policy urged in the symposium is thus airily to be set aside. Specialization has its limits and it certainly is to exceed these limits when candidates for the Christian ministry are presumed to pursue unprofitable training unless they devote the best part of their course to what, after all, concerns only the material well-being of those who are to be their after charge. Material well-being and civic righteousness are only a secondary elementary part of the Christian minister's duty to his people. "My kingdom is not of this world," was Christ's doctrine in the long ago and even the cry of "cant" will not frighten his followers into other lines of thought or of endeavor. And to add another word, while it is difficult—one might say impossible—to find room in a Christian seminary for instruction of the highly practical nature suggested in these three papers, we have yet to discover the impossibility of the student's applying the principles of the religion he studies to social conditions in a manner to work out that material well-being and civic righteousness, which his higher duty bids him aid and assist in every way.

The *Ecclesiastical Review* for May offers an unusually attractive and interesting table of contents. "The Literature of Anglo-Saxon England in Honor of God's Blessed Mother" shows how deep was the love of Our Lady which once glowed brightly in this land. Father Martin's third article on the Congregations of the Curia deals with the Congregation of the Propaganda from whose jurisdiction the American ecclesiastical provinces have been but lately transferred under the common law of the Church. And in his wonted luminous way the author gives his readers a brief but very satisfactory notion of the origin of the congregation; its territory, subject matter and scope of jurisdiction; its changed relations according to the new Constitution *Sapienti Consilio* and its temporalities. "How the English Martyrs saved the Mass for England" will please and edify the devout student of the history of the "Sublime Sacrifice."

The review of Father Fagan's paper prepared for the meeting of the Association of Catholic Colleges held in Chicago in 1901 and the practical suggestions it offers are apt and timely. The paper, entitled "The Danger of State Legislation interfering with our Rights of Educa-

tion," after giving some account of the forces that are moulding and influencing educational interests in the United States, points out how principles and methods advocated by these forces can and do affect Catholic interests of great value.

In Father McDevitt's reply to Professor Dahmus' article on the "Batavia System," as a remedy of certain defective educational methods, which appeared in the February number of the review, the author contends that the good found in the system is no novelty in educational work, while harm may result from excessive praise of it as it diverts attention from the real evils in all systems of teaching; namely, inefficient teaching, overcrowding, inadequate equipment and the like.

Few critics after all will reject Father McDevitt's conclusion that "of all factors that make for the proper education of children, the efficient teacher is the one absolutely essential." And therefore, he does not hesitate to affirm that "the splendid results, if such there be, in the schools of Batavia, are to be traced to the active, energetic, earnest, zealous and efficient Superintendent, who has kindled in his teachers the enthusiastic spirit that stirs his own soul, rather than to the system for which he stands sponsor."

When a New York detective was killed recently by some miscreants in Sicily, the New York *Sun* made, editorially, a very unworthy attack on the Italian people, saying that in return for our charities (to Messina) they gave us a corpse. Arthur Woods shows in the May *McClure's* ("Problem of the Black Hand") that Italy has given us not only the life and services of that excellent officer but thousands of other worthy citizens; and that only a few, and these mostly condemned criminals, are responsible for crime. The past ten years have seen 1,766,019 Italian immigrants come through Ellis Island. "They have spread all over the United States. As a whole they are respectable, industrious and self-supporting. Mixed with them, however, has flowed a thin stream of men who have left a criminal record behind them in Italy; these are the Black Handers. They settle down in communities of wage-earning Italians wherever they can find them and then proceed to prey on them. So far, then from being criminals themselves, the vast majority of the Italian immigrants here are in need of defence against the criminals. . . . The Black Hand is not a cohesive society. Given a number of Italians with money and two or three ex-criminals, you have all the elements necessary for a first-rate Black Hand campaign." The remedy lies in enforcing the immigration laws.

ECCLESIASTICAL NEWS

—Old St. Patrick's, New York's first Cathedral, celebrated the centenary of the laying of its cornerstone on Sunday, May 9, by an elaborate ceremonial, the ministers of which were prelates and priests, headed by His Grace, Archbishop Farley, who in the earlier years of their service had been connected with the parish. Mgr. John F. Kearney, for forty-three years the pastor, read this cablegram from the Pope.

"The Holy Father blesses the Archbishop of New York, blesses the priests gathered in your church to-day and blesses the congregation assembled in the walls of Old St. Patrick's."

The Right Rev. Thomas F. Kennedy, rector of the American College, Rome, sent a cablegram which read: "We have celebrated pontifical Mass this morning for the Archbishop, for the priests and for the congregation of Old St. Patrick's at the same altar where you celebrated your first Mass." This had reference to the chapel of the college, of which Mgr. Kearney is the oldest New York alumnus.

Bishop Walsh, of Portland, Maine, has made the cause of higher education one of the special works of his episcopate. A new convent school which he has had erected in the Deering District near Portland is nearly completed. It will be in charge of the Sisters of Mercy, and will be equipped with all the latest modern improvements.

Richmond Va. has just celebrated the seventy-fifth anniversary of St. Peter's Cathedral.

Two bronze memorial tablets, one for Bishop Thomas A. Becker and the other for Bishop A. A. Curtis, the first and second incumbents of the see, will be unveiled in the cathedral, Wilmington, Del., on July 11. Two marble baptismal fonts, also memorials, will be placed there at the same time.

Enough Spanish-speaking Catholics have been enrolled in Philadelphia to form a special parish, of which the Rev. Antonio Casulleras, C.M., has been given charge.

Gallipolis, Ohio, is the oldest Catholic parish in the State, having been founded one hundred and sixteen years ago by a colony from France in the course of one of the wild-cat land boom schemes evolved in the early days of the Republic. The first settlers were, of course, grossly deceived as to the nature of the country. One of the canons of St. Denis, Paris, was designated as the bishop of the projected see, but before he could be consecrated, the land fraud was discovered. In spite of its age there are now only sixteen families in the parish and there is not a single French name

among them. New blood is, however, coming into the place and during a mission there two weeks ago, the local Episcopalian minister asked that a sermon on "Convents and Nuns" should be given on an evening when he and his parishioners could attend.

The Rev. Dr. Herbert Vaughan, who came here from England a year ago to study the system of the mission bands, in order to make use of it in the work of the Catholic Missionary Society for England, is returning to take up the extension of the organization throughout the various English dioceses. In response to his appeal for financial aid the Catholic Missionary Union has given him \$500. As his mother is an American, Dr. Vaughan thinks he has what he calls "a wee claim" on the generosity of those enthused with the missionary spirit on this side of the Atlantic.

There are now 21,584 members in the 110 branches of the Holy Name Society organized in New York archdiocese, according to the business reported at the last quarterly meeting.

Monsignor John Manuel Bidwell, D.D., who since the beginning of 1908 has been one of the attachés of the Papal Secretary of State in Rome, has been called back to the archdiocese of Westminster to act as chancellor.

The new co-adjutor to the Bishop of Syracuse, N. Y., Mgr. John Grimes, will be consecrated on Sunday, May 16, by Archbishop Farley, at the Cathedral, Syracuse.

The Archbishops at their recent meeting made Rev. A. P. Doyle, C.S.P., of the Apostolic Mission House their representative in the appointment of chaplains in the Army and Navy. During the last seven years twenty priests have been appointed in the army, four have retired on pensions, five have resigned, leaving at present eleven. There are now three vacancies to be filled in the army and none in the navy. The War Department is exceedingly anxious to have these vacancies filled as soon as possible.

The intermediary general chapter of the Franciscan Order which convenes six years after the chapter in which its Minister General of the Order is elected, will be held in the convent of Santa Maria degli Angeli in Assisi, on the 29th of this month. The General Definitors who, according to the laws of the Order, act as counsellors to the Minister General and who are twelve in number, are to be elected in the chapter; and other business of importance within the Order is to be transacted. America will be represented by the Very Reverend Father Provincials, Edward Blecke of the East-

ern Province, Chrysostom Theobald of the Province of Cincinnati, and Cyprian Banscheid of the Province of St. Louis.

Catholics will be interested in a new movement among Protestants, the enlisting of students as missionaries. The *Boston Evening Transcript* gives an elaborate account of the first annual conference of the Greater Boston Volunteer League, the primary purpose of which is to try to persuade college men and women to go to distant parts as missionaries. It is said that there are now nearly five thousand student volunteers in the foreign mission fields, while nearly as many more have signed the declaration pledge and stand ready to go when the opportunity arises. During the current college year twenty-three thousand young men and women have been enrolled in the mission study classes maintained by the association. These classes are being conducted in nearly four hundred institutions of higher learning.

One of the great difficulties in dealing with the rapid increase of Italian-Catholics at all our centres of population during recent years has been the scarcity of priests not only speaking their language but in sympathetic accord with the people. Provision in one phase of this direction for the New York of the future is being made by Columbus College at Hawthorne, Westchester County, which will be dedicated by the Apostolic Delegate, Mgr. Falconio, on Sunday, May 16. It will be in charge of the Salesian Sons of Dom Bosco, and is the gift for its special purpose of Mr. J. McGrane, of New York.

As a practical evidence of the rapid growth of the Church in the Middle-West, the task recently assigned to Rev. E. A. Kelly, of Chicago, as head of a fixed Committee of the Archdiocese may be adduced. In order to relieve overburdened existent parishes and to accommodate the influx of Catholic population in newly developed residential sections of Chicago, Archbishop Quigley contemplates the establishment of ten new parishes in his diocesan city. The Committee, of which Father Kelly is the head, is considering the problem of redistricting old parishes and of mapping out new ones. Its report will be in the hands of the Archbishop in a few weeks when the ten new parishes will be erected.

Bishop Canevin, of Pittsburg, has sent the Rev. Hugh C. Boyle to make a special course at the Catholic University previous to assuming in the coming fall the office of Division School Inspector.

Archbishop Gillow of Oaxaca, Mexico, has ordered the establishment of parish schools wherever they are not at present in operation.

EXAMPLE.

Some one who watched my faltering flight
(Though all unknown to me),
Bore news of what I tried to do
Over a far-off sea.

And there another striving soul
(Though half a world away),
Through word of me took heart anew
And won the hard-fought day.

MARIE BLAKE.

SOCIOLOGY

The official transfer of the sovereignty of the Congo State to the Belgian people, has caused a great deal of interest in the world at large. During the years of King Leopold's rule, the Congo Free State was officially an independent power, governed by three secretaries-general residing in Brussels, responsible to the King alone. To outward appearance, it was an extremely autocratic government, but, practically, it was no more autocratic than the administration of some of the British "crown colonies" in which the governor is, to all intents and purposes, autocratic. Now all is to be changed. Following the transfer of sovereignty, there has been created a Belgian Colonial Minister, who takes charge of Congo interests. He will be responsible to the Belgian Parliament, and if Parliament does not like the way he manages affairs, it can easily remove him. Moreover the colonial budget will be subject to the approval of Parliament, which thus holds the purse-strings, and controls the situation. All new laws must be approved by the Belgian legislature, and all new grants of concessions must be submitted to Parliament. No one now denies that the "one man power" of King Leopold's regime was efficient; will the rule of Parliament prove equally so? On the whole, the prospects seem good, in spite of the croakings of the envious, and this in spite of the fact, that Congo concessionary shares are depressed and selling below par. It is generally granted that "one man power" is essential in the early years of colonial development for quick and decisive action in dealing with colonial problems as they arise. But with the passing of the days of infancy of a colony, circumstances become radically changed. Thus it is with the Congo Free State, and the transfer of its sovereignty seems to have aroused a splendid spirit in the Belgian nation. A good start has been made in the choice of M. Renkin, a level-headed man of calm judgment, high ability and quick decision, as first colonial minister. He has done much good work in organizing his department, and he means to spend some time in the Free State itself, to secure that first-hand knowl-

edge of the country and people, which a wise prudence urges him to attain. The relations of the Congo to the other powers naturally undergo certain changes, but these are more in form than in reality. Congo, as an independent State, has ceased to exist, but all its international obligations and treaties have been assumed by the new government, the Belgian nation.

From Washington, D. C., comes the report of the inauguration of an "Irish home-going movement," which will take the form of a pilgrimage to Ireland of the sons and daughters of Erin. The slogan, indicating the time and place of the event, will be "Ireland for the Irish—1910—Meet me at Kilkenny." The principal purpose of the proposed pilgrimage is the development of the natural resources of Ireland and the upbuilding of its industries. The leader in the movement is Mr. Frank J. Kilkenny, of the Treasury Department, who hopes to establish national headquarters in Washington, with branches of the Irish homegoing movement in the principal cities of the country.

After the model of the German "Volksverein" the Catholics of Holland two years ago organized an association, which from the beginning has commanded general respect. It now counts 70,000 members, and up to date has distributed nearly a million pamphlets on the social question. Every year the members hold a "Social Question Week," during which they are agreeably and profitably entertained with speeches and lectures on social needs and methods. The greatest praise for the society comes from an enemy, the editor of a socialist paper, who said: "It is an adversary that enters the combat well equipped. It would be folly to disregard its power."

The promoters of public playgrounds in American cities present a report at once surprising and gratifying. There are now one hundred and thirty-seven cities supporting playgrounds at public expense and ninety-one others in which private generosity supplies the need. The reports reveal the awakening of the municipalities to the needs and rights of children and to the realization that in the bustling activity for to-day's interests it is well to show full regard for the secure well-being of the morrow.

There is a type of morbid activity that is peculiarly characteristic of modern civilization, says Dr. Charles L. Dana, the eminent nerve specialist, in *The Medical Record*. We have come to regard animals differently he tells us in the past one hundred years: we breed them more carefully, train them better, kill them less ruthlessly, and are more concerned for their welfare. But along with these advances there has

come a tendency to regard the animal intelligence as of a human type, which is not justified by the facts. To this "Modern malady," as he calls it, he gives the name of "zoophil-psychosis." "The psychosis," says Dr. Dana, "is really the expression of a weak nature. A very kind-hearted person, for example, may be also very indolent and very selfish—the combination is not uncommon."

The writer of a letter to the *Boston Evening Transcript* blames the Doctor for being too hard on kind-hearted people. Granting there is on record the case of a woman who lost her mind because her cat died of cancer; of a girl "obsessed with remorse" because she had given away her cat; of a young man who dared not go about for fear of seeing animals suffer, or a woman who neglected her home duties "to keep a cat hospital," is it not reasonable to suppose that those persons were weakminded or mentally unsound to start with? "There is little danger," he says, "of the world getting too sentimental over the sufferings of animals. So far we are only beginning to think about giving them fair treatment . . . better run the chance of letting a few hysterical men and women, who are going to go daft over one thing if they don't over another, take the lower animals for their craze than hinder a progress in advanced civilization that will not be perfect until, not only mankind, but all living creatures, are treated with sympathetic and kind consideration for their needs, which means with ample justice."

The Men's Anti-Immorality Societies of Germany met at Cologne. The executive committee reported that they had taken part in the international congress at Paris against pornography and had also frequently and successfully petitioned the Prussian Minister of Justice to stop the spread of immoral posters and advertisements. It was on their petition that the so-called "Schönheitsbende"—beauty evenings—were prohibited by the Berlin police, because they were schools of the grossest kind of vice. "Our laws are all right; but the people must not expect that the police and the courts can do everything." The meeting was specially interesting because of a lecture by Dr. Forester, a Protestant professor of the University of Zürich, who has written excellent works on the relation of the sexes. "If we read the books written on this subject during the few last years," he said, "we almost imagine that everything must be remodelled. What we need, is the treasure of old: the sanctity of the marriage tie. Modern literature as regards matrimony is one gross error; but the time will come when even the blind will see that there are eternal truths which can not be effaced by ephemeral wisdom."

EDUCATION

Some years ago the Lower House of the Parliament of Holland accepted an amendment to its school laws by which primary free schools, Catholic schools included, should receive subsidies from the Government. By a vote of 63 to 19 the House has lately passed a new law admitting secondary free schools, Catholic colleges among them, to the same privilege. A proposal that the subsidized institutions should have the approval of the Government was rejected by a vote of 54 to 24, the Minister declaring that the free schools should remain free in the fullest sense.

The inevitable reaction against the exaggerated specialism in education in this country in recent years is at last beginning to set in very strongly. Here in the United States those who are opposed to it are as yet not very emphatic. In Canada, however, they do not hesitate to say what they think about it in unmeasured terms, and some of their expressions make rather racy reading. An article written by Steven Leacock in *The University Magazine of Montreal* on "Literature and Education in America" is concerned mainly with exaggeration of specialization in post-graduate studies. He says "The American student is expected to become altogether a specialist, devoting his whole mind to the left foot of the garden frog, or to the use of the ablative in Tacitus, or to the history of the first half hour of the Reformation." He says nothing about the conceit that is likely to develop in a man who thus devotes himself to one little subject and thinks he knows all about it. Dean West, of the graduate schools at Princeton, summed up that very well, however, sometime ago when he said "a specialist is a man who knows so much more about one subject than he knows about any other that he thinks he knows more about that subject than anyone else does, in which he is often very much mistaken."

Mr. Leacock has something to say about this state of mind that is worth while repeating: "Some years ago I resided for a month with a group of men who were specialists of the type described, most of them in pursuit of their degree of Doctor of Philosophy, some of them—easily distinguished by their air of complete vacuity—already in possession of it. The first night I dined with them I addressed to the man opposite me some harmless question about a recent book of general interest. 'I don't know anything about that,' he answered, 'I'm in sociology.'" Mr. Leacock continues: "I remember once seeing a specimen of this kind enter a country post-office store, and make a few purchases, closely scrutinized by the rural occupants. When he had gone out the postmaster turned to a friend with triumphant air and said: 'Now wouldn't you think to look at

him, that man was a d---d fool?' (Mr. Gilbert Chesterton, by the way, suggests that this term should not be used, it is Calvinistic, for it condemns the person in question by predestination as it were to eternal ill). 'I certainly would,' said the friend, nodding his head. 'Well, he isn't,' said the postmaster emphatically; 'he's a Doctor of Philosophy.' But the distinction was too subtle for most of the auditors." Evidently with sentiments like these in the air there is still hope for scholarship in this country.

A generous legacy from an old student and professor at Niagara University—why is it that such events are so rare in the records of our Catholic colleges?—has enabled the faculty to make a start on long deferred plans to add to the present buildings. A new dormitory and a house for the Sisters who care for the temporalities of the institution will be ready for use in September. In their statement of these changes the faculty add: "A chapel, a science building, a library and faculty house are among the dreams—we trust our friends will not allow them to be mere dreams—of those who guide the destinies of Our Lady of Angels' shrine of learning, seated in regal majesty and queenly beauty above the mighty, world-famed gorge."

Seton Hall also announces that the damage of the recent fire will be repaired at once, and a new and up-to-date structure replace the burned part of the foundation. Another item of news in the same direction is that Boston College will break ground for the new university buildings next month. All of which is most satisfactory evidence of progress and push among our Catholic colleges.

PERSONAL

The congratulations showered upon Lord Lister on his eighty-second birthday prove that his services to mankind are not overlooked. More than forty years ago he first announced his antiseptic treatment, which has made so many of the miracles of modern surgery possible. The worthy old man has received in these years abundant proof of the popular gratitude: kings have ennobled him, scholars have honored him, and cities have welcomed him to their freedom. Lord Lister has been little moved by these manifestations, and in the peace of quiet retirement he spends his days.

Hon. Charles J. Bonaparte was tendered the position of legal adviser to the Bureau of Catholic Indian Missions by the board of directors, which met recently at the Catholic University, and Rev. William Ketcham, who is in charge of the Indian mission work, has received his acceptance.

Speaking of Charles Warren Stoddard's "The Lepers of Molokai," Burton Kline in the *Boston Evening Transcript* says: "The opening contains the quintessence of his powers. Nobody else could paint a scene with such magic accuracy, and at the same time stamp it with its atmosphere with the same unerring skill. The people in the piece are all there, but so are their feelings. joyous or sorrowful, vividly, poignantly portrayed. The lepers leaving the wharf at Honolulu, never to return from Molokai, are limned in with a realism that omits nothing; but the pity of their case, the very sunset shedding a benison over their parting, the despair of their friends left behind—that, too, has not been left out. The picture makes you feel as vividly as you see."

"It is true," continues the writer, "that 'Theo. Bentzon' a very exacting critic, called Mr. Stoddard the American Pierre Loti, in the *Revue des Deux Mondes*, and probably thought it a good and sufficient compliment. But his laurels need not be grafted on another's fame, not even the name of Pierre Loti. His books will endure because they were written by Charles Warren Stoddard. . . . They are redolent of the personality of their writer, a man of a sparkle and charm as taking as it was singular, fugitive and impossible to describe."

Dublin is to have a memorial of the ill-starred poet, James Clarence Mangan in St. Stephen's Green.

PLATFORM AND PULPIT

Lecturing on "Art as a Peculiar Product of Christianity," the Rev. P. C. Galvan, Chancellor of the Archdiocese of Baltimore, began the story of Christian Art with its rise in the Catacombs and follows its gradual development into the Byzantine period. Of the thirteenth century he said:

"About 1220 there arose two great religious bodies, those of St. Francis of Assisi and St. Dominic. The Dominicans preached the beauty of the Christian doctrines; the Franciscans, the beauty of a moral life. By their action a passion was aroused in the whole Christian world for the beautiful, and it was then that the passion for real painting first burst into life. The churches of the two orders soon became the schools and workshops of art, and it was the church that fostered this branch of intellectual learning.

"We have to-day examples of the work of the five great masters of the golden age—Correggio, Michael Angelo, Raffaele, Leonardo da Vinci and Titian. They put on canvas the greatest thoughts and conceptions the world has ever seen."

LETTERS TO THE EDITOR

To the Editor of America:

The editor of the "American Catholic Who's Who" finds that an idea has got abroad, in some quarters, that the "Catholic Who's Who" has an object it does not claim, that of being a social register. She wishes to point out that it is not to be a roll of honor, but a reference book, stating what Catholic men and women are doing and what position they hold in the Church, or the professions.

It will follow the line of the English (secular) "Who's Who," and "The Catholic Who's Who," published in London, of "Qui êtes Vous?" (Paris) and "Wer ist's?" (Berlin), works which have an immense vogue as books of ready reference, and serving the same purpose for the living that biographical dictionaries do for the dead.

The proposed work is not a social blue book. Its line of inclusion is drawn at what people have done for the Church, for education, for literature, science and art. Its purpose is to make Catholics better acquainted with what they are doing, and of bringing them into greater mutual acquaintance and unity.

In deciding who is to go in, the only question asked is: "Is this a person that Catholics and, we may add, non-Catholics, would like to know about, and need to know about?" It is understood, therefore, that the book is to be a means of bringing out the share which Catholics are doing of the world's work, so far as America is concerned.

To this end the editor trusts that all who have been, or will be asked to send in their record for the book, will promptly do so. Her work will thus be greatly lightened. GEORGINA PELL CURTIS.

The object of AMERICA so well unfolded in the first issue, your organization and oversufficient facilities to realize such aim, all combine to secure a welcome, and let us hope, a very wide circulation among thoughtful Catholics.

Of these, there is one class, whose urgent needs I trust you will ever remember in your editorial and science columns. I refer to our Catholic doctors and Catholic nurses. Their influence, steadily at work, is not sufficiently used for the good of souls. Very many of them are trained by doctors, who, if not hostile to revealed religion, are most frequently material-minded. Thus prepared, with only a First Communion minimum of Catholic instruction, they do not realize their opportunities, nay, their obligations regarding the call of a priest to the apparently dead, regarding the baptism of children in the cases explained in our treatise "De Sexto," regarding some very important and

very practical points about which every young mother should be kept informed.

Nevertheless, this class of influential persons are daily attending Catholic mothers, and hourly receiving into the hospitals the sick, dying and the apparently dead. With the needs of these doctors and nurses ever in mind, your AMERICA, by calling attention to certain practices fatal in consequences, to certain books and articles explaining the Catholic view on medical questions ever arising, could exercise a mighty influence for the good of souls, many of which are unable to help themselves.

REV. DANIEL P. DUFFY, S.S.
St. Mary's Seminary, Baltimore.

A Brooklyn subscriber has this to say on a current topic of interest:

I am delighted to have a Catholic newspaper and one of such excellence as AMERICA. I wish, however, you had omitted the article on Woman Suffrage in your first number. I am neither a suffragette nor a suffragist, as yet, but I cannot but feel that the article is a very one-sided presentation of the suffrage movement. Why give such weight to the declaration of one "Englishwoman" even though she be "distinguished?" To state that a committee failed to report a measure favorably is surely no argument against its strength. Committees have been known to hold bills, although strongly urged by many members of the Senate and the Assembly to report them. As you know, a governor, one man, can influence a committee so that a measure will be held in committee. I was taught by a Jesuit father, now dead, to appreciate articles that gave both sides of a question, and allowed one to make one's own conclusions. That the suffrage movement has gained in strength cannot be denied; that it is wise movement is a different matter.

In the face of such excellence as AMERICA shows I hesitated writing my small protest against anything in its pages, but I disliked your first number being in any way unfair to the woman, or to any one. So many of our papers are biased; let the Catholic one be broad and fair.

. . . I expected much, and happily am not disappointed. It is a credit to the staff. Its leaders, summary and reviews are all of a high order of journalism. Specially worthy of commendation seems to me the enterprise shown in cabling to Germany for correct information regarding Professor Schnitzer's case. With all my heart I say then to this newest venture in high-class Catholic journalism: "*Vivat, floreat, crescat!*"—May it live long, flourish exceedingly and prodigiously increase its circulation.

R. REV. HUGH MACSHERRY, D.D.
Bishop and Vicar Apostolic of Eastern Cape Colony, South Africa.

The Sunday Closing Question

To the Editor of AMERICA:—

As one of the "Committee of Fourteen," the corporation devoted to the work of suppressing the Raines' Law hotels, I am acquainted with the Brough Bill, drawn by it, to which Mr. Philbin's letter is directed in your issue of April 24. The strange position of the "Committee of Fourteen" is that it is showered with praise for everything in this bill, which covers a number of important points excepting the one clause which relates to the opening of the liquor saloons on Sundays from 1 o'clock in the afternoon to 11 o'clock at night. The committee finds it difficult to understand how its deliberations should have merited praise for its labor and zeal in every thing but as regards the proposal for Sunday opening.

I think there is no one of the "Committee of Fourteen" who is not in principle opposed to the sale of liquor on Sunday in the barrooms of this great city. The clause was inserted in the bill solely as a remedy for grave public evils. The committee thought that it was such a remedy for these reasons:

It is a patent fact that anyone who desires to do so can obtain all the liquor that he wishes in any one of the thousands of liquor saloons in New York which may choose to keep open on Sunday. The law is certainly not enforced. The violations of the law must easily exceed 100,000 cases every Sunday.

The evil consequences of this state of facts are: (1) the use of money in regard to the police; (2) the sale of liquor all day Sunday; (3) the open violation of the law, and (4) finally a social and political hypocrisy that, in my opinion, is the most grievous of all the evils if for no other reason than the following. The Raines' Law hotel is, unfortunately, sufficiently well known to make discussion of it here unnecessary. It is a cancerous ulcer on the body politic. It is the direct and immediate result of this hypocrisy, social and political of which I have spoken.

The opponents of the Sunday opening clause of the Brough Bill say that the liquor law respecting sales of liquor on Sunday can be enforced in the face of the reports of the public officers and the common knowledge of the people of New York City.

If they mean that the law can be enforced and regularly kept enforced in the present state of public sentiment by the local officers placed in charge of its enforcement I deny the statement expressly. In this denial the committee's inquiries show that almost everyone connected with the administration of justice or with intimate knowledge of political conditions joins.

The police side of the difficulty need not be discussed here. A policeman is only

human. It is not fair to give him practically the power to issue licenses to violate the liquor law on Sunday and then expect him to resist the temptation in all cases when the overwhelming public sentiment of the city does not regard either buying or selling liquor on Sunday as a sin, and when the law itself permits such acts with perfect legality in the cases of hotels, both Raines' Law and otherwise, and of the social clubs of certain qualities.

It seemed to the "Committee of Fourteen" that the remedy lay in acknowledging the public sentiment of the city and in inserting in its bill a provision regarding Sunday selling of liquor which would be supported by the general public opinion of the city, and which the police consequently would have to enforce. The saloonkeepers and the brewers and the liquor trade, vitally concerned in the matter all agreed with the "Committee of Fourteen" that such a provision broadly considered was wise, and that it could be enforced, and that the liquor trade generally would acknowledge it as an enforceable statute and see to its enforcement as far as possible. Public opinion, it was evident, would force this anyway. This is the genesis of the Sunday opening clause of the Brough Bill.

Mr. Philbin discusses in his letter the police and grafting. The general honesty of the police force is not questioned by anyone that I know of. Certainly I never heard them charged with "being hopelessly addicted to the habit of grafting." It is a fact, however, beyond contradiction that the man in the street is convinced that the liquor dealers pay for the police protection for the sale of liquor on Sunday. The strength of the evidence behind this conviction Mr. Philbin does not discuss or mention. The position of the liquor trade and the saloonkeepers in the matter Mr. Philbin seems entirely to misunderstand.

I am not aware of the idea which Mr. Philbin mentions "that saloonkeepers insist that the law be adapted to their business regardless of consideration for the community." As I have stated above the cooperation of the liquor trade for the orderly and decent enforcement of a reasonable Sunday selling provision has been promised by honorable men of standing in the community.

Mr. Philbin's second assumed ground for the bill mentioned in his letter "that the working men desired to have the saloons open" on Sunday is new to me. I never heard such a proposition discussed. It seems to me to be in fact irrelevant. The working men are not in a political sense a class in the community. Some 90 per cent. of the population are working men and women. The "Committee of Fourteen" was considering a general public sentiment and moral condition, not those of any social class in the community. The "Committee of Fourteen" wishes as fer-

vently as Mr. Philbin that the working man would "not spend his time on Sunday away from his family in a saloon." It honestly thinks that the proposed change in the law would result in a great decrease in the number offending in that way. Now liquor is sold generally all day on Sunday in back rooms and concealed places and as far into the night as the liquor seller and his customers choose. Under the proposed change it would be sold legally and decently, and only for ten hours, and those in the most acceptable part of the day, and such a law would and could be enforced.

Mr. Philbin's proposition as to the Raines' Law hotels and the effect upon them of the allowance of sale on Sunday in barrooms generally is erroneous. The "Committee of Fourteen," which has long studied the Raines' Law hotel problem earnestly, knows that it is the privilege of selling liquor on Sunday which keeps them for the most part alive. It is to be remembered that a Raines' Law hotel is never a legitimate hotel; that is, one honestly conducting for profit the business of boarding and lodging guests. It pretends to be a hotel solely in order to sell liquor on Sunday. The expenses of making this pretense are recovered by the unspeakable methods pursued by their keepers, not only on Sunday, but during the week in the portions of the building outside the barroom. As a matter of fact if the sale of liquor on Sunday were permitted in barrooms, the Raines' Law hotel with its horrors would probably entirely disappear.

Lastly, Mr. Philbin's confusion in his letter of *malum prohibitum* and *malum in se*, I think has misled him seriously. To reduce the prevalence of offenses recognized as such in morals by repealing the penal statutes which make them civil crimes because they are hard to enforce would indeed be an absurd plan, and would merit the scorn which Mr. Philbin's letter visits upon it; but to modify or repeal sumptuary laws which control people's habits and customs as such, is surely a proper and wise field of legislation. When Connecticut repealed the Blue Laws which are humorously said to have prevented a mother from kissing her little child on its way to church on a Sunday morning, certainly there was no attack upon the morals of the State or public order generally. To support this part of Mr. Philbin's argument it must be assumed that either buying or selling liquor on Sunday in a liquor saloon is a moral offense. Mr. Philbin certainly would not claim that. The present liquor law, as has been said, is expressly to the contrary.

A great many excellent people completely misunderstand both the purpose and the methods of the Brough Bill and its advocates, and especially its provisions regarding the permission for the sale of

liquor under severe police restrictions for a limited time on Sunday. The "Committee of Fourteen" has convinced itself that such a change in the law would render great public service. It would like to see its arguments met and discussed. The failure of the bill at Albany this season does not mean its defeat by any means. I hope Mr. Philbin will return to the discussion of the matter.

Yours very truly,
EDWARD J. MCGUIRE.

To the Editor of AMERICA:

Mr. McGuire has courteously sent me a copy of his communication to you, and which concludes with the suggestion that I reply. I ask your leave to briefly do so.

There is no evidence that public sentiment opposes the enforcement of the law. The main object of the civil law is to procure peace and rest on Sunday. If the law is violated as to saloons, the average citizen does not know it, except through the press. The community would not stand for the saloons being open as on week days, even for a part of the day.

The grand juries have failed to take interest in such cases because of the need of considering more important crimes. The law does not design that they shall have violations of the liquor tax law submitted to them, but the Court of Special Sessions has been designated as the proper tribunal. Failures to convict are more frequently due to the difficulty of getting sufficient evidence than lack of sympathy on the part of officials. The law can be enforced. It is rigidly upheld in Buffalo. The State Commissioner of Excise, with only sixty special agents, secured over two hundred convictions in this city since January, 1908. What would be the result if the local police accomplished proportionately as much?

The District Attorney has said that if the Excise Commissioner would give him twenty agents he could close every saloon as tight as a drum. The "Committee of Fourteen" has closed eleven hundred so-called Raines Law hotels, which seemed an incurable evil, and yet it says the Liquor Tax Law cannot be enforced.

The official who enforces the law as to saloons offends but a small percentage of each section of the city, and that is greatly offset by the general popular approval. If he is sincere and fearless every great religious, labor and civic organization will applaud and support him.

The law would still be broken if it were amended as proposed. The most profitable and pernicious period of violation is between midnight and five A. M. on Sunday. The saloonkeeper would certainly not consider the privilege of selling between one and eleven P. M. as compensating for the enforcement of the law during the above hours.

A recent report of the Excise Department states that eight hundred and sixty-four saloons have been put out of business, mainly for Sunday violations, thus indicating that public sentiment is not overwhelmingly against the enforcement of the law. The amendment of the law would be a source of temptation. Sneaking in a side door and possibly being regarded by the bartender as a spy, deters many. An open saloon would induce many a man to drink who now has no desire. There is no evidence that the workingman desires the saloon open on Sunday.

I have confined myself to a discussion of the plan of opening the saloons on Sunday. There are other phases of the observance of the day that present greater difficulties in their solution. It should be possible to make the day one of recreation as well as of rest for the workingman, and even the sale of liquor under proper circumstances, but not in the saloons, might be susceptible of satisfactory adjustment to all.

Respectfully yours,
EUGENE A. PHILBIN.

WELCOME FROM THE PRESS

Numbers 2 and 3 of AMERICA came to hand last week. Their contents are in every respect satisfying, as a fulfilment of the undertakings which were given in the programme mapped out by the management. We venture to say that for the future historians of Catholic activity and thought in this epoch they will be found to be of the same high scale of value as the immortal "Relations" which tells the story of the conquest of North America by the great Jesuit pioneers.—*Catholic Standard and Times*.

The new Catholic review, AMERICA, recently launched * * * to the delight and happiness of literary minds, both home and abroad, is being highly commended by the press of the country, both religious and secular. The new review richly deserves the highest encomium.—*Catholic Sun*.

The first number gives every indication that the new publication will be an able and valuable addition to the literature of the Faith.—*Jamaica Plains News*.

Its sphere of influence will be boundless. To the Catholic mind it is a source of clean pleasure, reliable information, and a broad education. * * * The attention of the non-Catholic mind will be caught by its simplicity and methods and accomplishments. Anti-Catholic prejudice will be emasculated by its policy, its spirit, its atmosphere of truth and thoroughness.

AMERICA needs no apology, no appeal—only the chance to present itself to the eye and mind of a reader. Grant it that, and its own merit will enlist your support, en-

thusiasm and gratitude.—*Parish Monthly*, Peru, Indiana.

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